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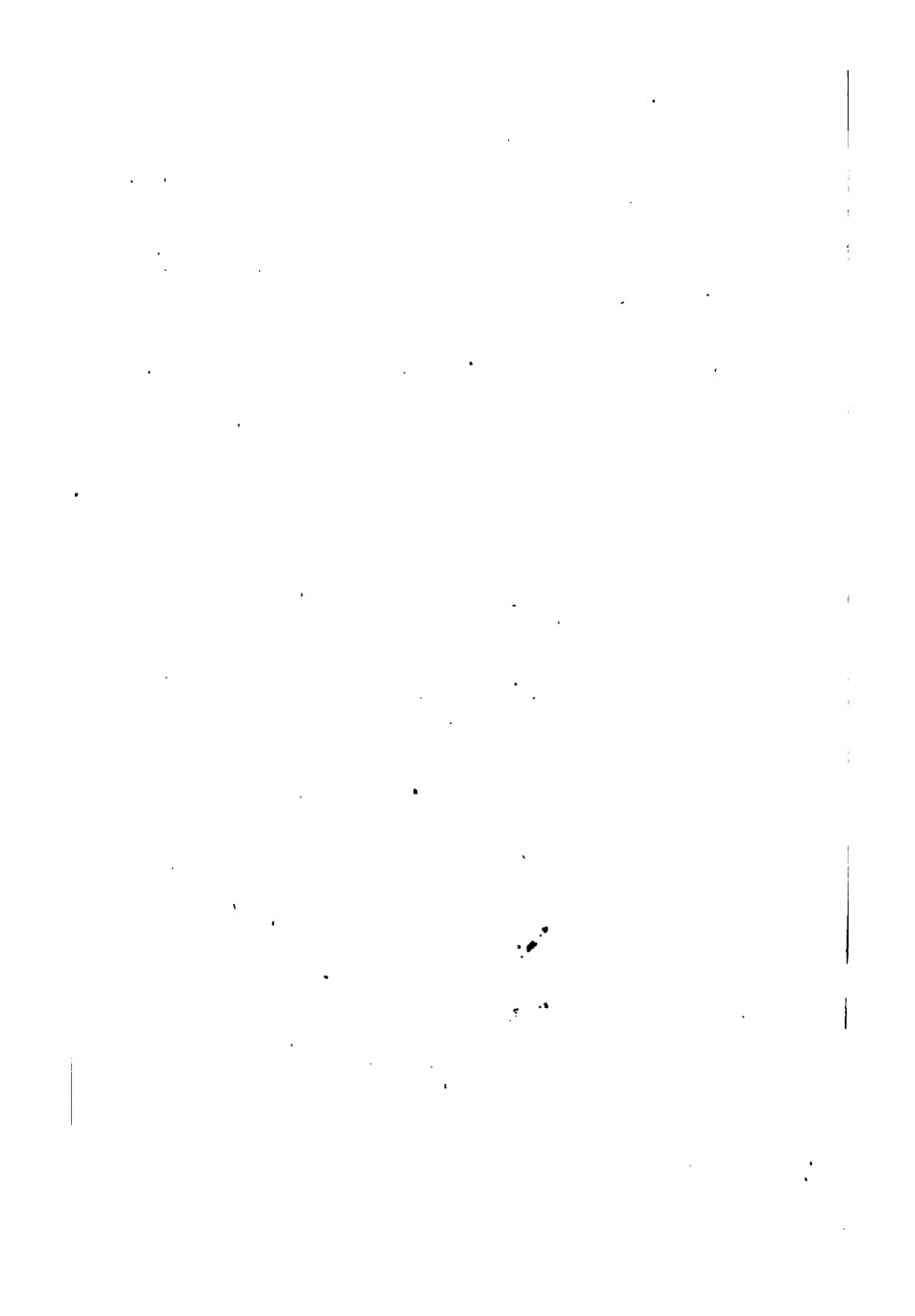


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THE  
BIRDS OF ARISTOPHANES.

BY

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SECOND EDITION.



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## INTRODUCTION TO THE BIRDS.

THE BIRDS was exhibited at the city Dionysia in the year 414. It gained only the second prize, Ameipsias being first with THE COMASTAE, Phrynichus third with THE MONOTROPUS. Thus we see that an interval of seven years separates THE BIRDS from Aristophanes' preceding play, THE PEACE; nor, as far as we know, did he write any play during this interval.

A brief review of the course of events in Greece, so as to bring the history up to the spring of 414 and shew the state of Athens at that time, and a sketch of the play itself, will best put us in a position to understand it and to form some judgment about its scope and plan, concerning which the theories propounded are both numerous and conflicting.

The peace concluded in 422 between Athens and Sparta, from which so much was expected, turned out a disappointing one. Mistrust and jealousy continued. There were some who wished for war; especially at Athens Alcibiades, who only waited his opportunity. And, despite of the nominal league, there was indirect war: Athenian troops were opposed to a Spartan garrison in Epidaurus in 419. Athenian troops in 418 fought on the Argive side at Mantinea. The reduction of the Dorian island Melos and the massacre of its inhabitants was not likely to be forgotten by their kinsmen on the mainland. Athenian pride was preparing for herself a heavy retribution, of which Sicily was to be the scene.

## INTRODUCTION

Of foreign conquest the Athenians had long ago had ambitious dreams, as we learn from Plutarch's life of Pericles and from other sources. Africa was not too far for them : the great Phœnician city Carthage was ultimately to be theirs. Aristophanes himself, when in *THE KNIGHTS* he bids the sausage-seller "cast his eye to Carthage, speedily to be his own" (v. 174), or speaks of Hyperbolus "asking for a hundred triremes to go against Carthage," is but ridiculing with some comic exaggeration schemes that were actually talked of. And Sicily was a step on the way to Africa, on which Athens had long desired a footing. Vessels had been sent to that island on several occasions; but nothing important had been done. But in 416 there was an opening for interference. Eggesta quarrelled with a neighbour town, Selinus. Selinus turned to Syracuse, the chief Dorian town of the island; Eggesta, having been in league with Leontini, a town with which Athens had had some friendly relations, now asked aid of Athens. Athenian envoys were sent to Eggesta to see how matters stood, whether the Eggesteans could pay for an Athenian force if sent. Deceived by the Eggesteans as to their power and wealth, the envoys brought back a report which induced the Athenians immediately to vote sixty ships. Alcibiades was for the expedition; Nicias opposed it, and, when his opposition and warnings were vain, said that if they would go to Sicily they must have at least one hundred ships and five thousand hoplites. All this or more the people at once voted: they were ready to put all their strength into this attempt, and to hazard all on the throw. We need not criticize the wisdom of the Sicilian expedition: it is easy to blame the folly of what has failed; but it was within a little of success; and Thucydides, a sober critic, attributes its failure not so much to a miscalculation at the outset as to shortcomings in the execution from the half-hearted way in which the home government supported those who were fighting for them abroad. Nor was the enthusiasm for the Sicilian expedition quite universal. The democratic party, a great majority, were for it; and Alcibiades, their present leader, was its life and soul.

Nicias and his followers, the cautious moderate party, were against it. Again, the third party, the thorough oligarchs, formidable though not numerous, were against it, because they were bitterly hostile to Alcibiades, and ready to do anything to bring him into discredit. And they did ultimately succeed in removing him from his command in the Sicilian expedition and from Athens altogether.

The preparations for the expedition had been going on vigorously and were now nearly completed, when a shock was given to Athens by 'one of the most extraordinary events in Grecian history' (Grote). On the morning of May 11th the busts of the god Hermes, which were distributed in great numbers through the streets of Athens, were all found to have been mutilated during the night. The general horror at the sacrilege was beyond what we can imagine; we are not concerned here to explain why, for though the Athenians claimed to be most god-fearing, their religion may seem to us a free-and-easy one, and their manner of speaking of their deities flippant and irreverent. But the fact is certain that there was this general horror, and an indignation against the unknown perpetrators of the outrage. There is now little doubt that the mutilation was a contrivance of the oligarchical clubs (*éταιραι*) to ruin Alcibiades. Pythonicus, one of their agents, denounced him as guilty of a profanation of the Eleusinian mysteries, with some evidence, and as implicated in the mutilation, without evidence and against all probability. These charges he met with a resolute denial, which was temporarily accepted, and he sailed with the fleet for Sicily in July. The setting forth of the fleet for conquest of a new world in the south was a splendid spectacle, and may for a short time have diverted the minds of the Athenians from the gloomy subject of the mutilation. But they soon recurred to it. Investigation went on; evidence was forthcoming; many were accused, condemned, and put to death. New charges, if not of participation in the sacrilege against Hermes, yet of other impiety, were now brought against Alcibiades. The Salaminian gale was sent to order him back to stand a

trial. Being allowed to return in his own vessel, he escaped at Thurii in Italy, and was afterwards received at Sparta, where he betrayed the plans of Athens to her enemies, and advised them with success. When his escape was known he was condemned to death.

Such was the state of things at Athens. The play of *THE BIRDS* was exhibited in the spring of 414, doubtless after the sending of the *Salaminia*, but probably before her return, and almost certainly before Alcibiades' treason could have been known. Indeed, the comedy must have been conceived and virtually finished before either of these last events, if not before the sending of the *Salaminia*, to which there is (in v. 148) a manifest allusion. The general temper at Athens must have been the reverse of cheerful. The affair of the *Hermae*, a yet unsolved enigma to the Athenians, had caused a general gloom. The high hopes with which they had entered on the Sicilian campaign were now somewhat dashed: Alcibiades, who was to be the life of the scheme, if not yet known to be altogether lost to it, was at all events accused and under a cloud, and not likely to escape the machinations of his enemies.

Having reviewed now the events and feelings in the midst of which Aristophanes wrote, let us see what he actually did write, by giving a sketch of his play.

Two Athenians, Peisthetaerus and Euelpides, weary of the troubles of their country, determine to emigrate. Guided by a raven and a jackdaw, they come to Epops the hoopoe. He recommends several snug homes, but all are in some way objectionable. Then it strikes Peisthetaerus that Bird-land itself is the place, they will find a city there. Epops is delighted; the birds are called into council, and, though at first they distrust their natural enemy—man, finally consent to hear the plan, and are convinced of its advantages. A city is to be built; the birds are to recover divine honours. Peisthetaerus is to be the head and contriver; the birds are to work under him. This being settled, Peisthetaerus and Euelpides retire to be properly winged for their task.

In the Parabasis the Bird Chorus give a legendary account of the beginning of the world, proving the antiquity of the birds and their supreme usefulness.

The two friends return winged; a name is fixed on for the city, Cloud-cuckoo-land. Euelpides is then sent to superintend the builders, while Peisthetaerus, with the Chorus and a priest, performs inaugural sacrifices. The fame of the new settlement quickly spreads. A poet, a soothsayer, a geometer, a visiting inspector, a decree-seller, all apply for admission; and are all refused, as being just the kind of persons whom Peisthetaerus emigrated to be rid of. Peisthetaerus then retires to finish the sacrifices.

In a second Parabasis the Chorus again praise bird life, and exult in anticipation of their new honours.

On Peisthetaerus' return a messenger reports the building of a magnificent city, another Babylon, most humorously described. Upon his heels a second messenger reports the intrusion of a deity; it turns out to be Iris, who is scoffed at and sent back to Zeus. Then a herald from mortals brings word of the enthusiasm for the new city: crowds are coming; all would fain be birds; wings will be wanted. Peisthetaerus is equal to the occasion, and gets feathers of all kinds. The first candidate is a youth who has heard that maltreating a father is quite right in bird law. He is set right on this point; fitted out as a cock, and sent to air his pugnacity on his country's foes. Next comes Cinesias, a dithyrambic poet, who wants wings for yet higher flights of song. He is beaten off. Then an informer, who refuses to be converted to an honest trade, and is whipped off. Peisthetaerus and his feathers retire for awhile, and the Chorus, in a short interlude, satirize Cleonymus and Orestes.

On Peisthetaerus' return, Prometheus comes running in to report the alarm of the gods and their approaching embassy: he advises the birds not to bate their claims, but to stand out for recovery of their rightful sovereignty. This embassy (after a short choric interlude) appears. Poseidon, Hercules, and Triballus (a barbarian deity), are the ambassadors. Peisthetaerus demands the restoration of sovereignty to the birds, and



Basilea as wife for himself. Hercules, for whom Peisthetaerus angles through his gluttony, easily gives in. Triballus, who can hardly speak, is made out to do the same; and Poseidon is thus outvoted. They all depart for heaven to arrange particulars and to fetch the bride.

After a third interlude of the Chorus, a messenger reports the approach of bride and bridegroom in splendour, and calls upon the Chorus for a song of welcome. With this Peisthetaerus, birds, and all go out to celebrate the wedding-feast.

And now, after this sketch of the play, what are we to believe of its scope and plan? Has it any one leading aim—political, religious, or otherwise? We can certainly say of Aristophanes' previous plays that they have each a tolerably well defined character and scope. The *ACHARNIANS* opposes the war, *THE KNIGHTS* is against Cleon, *THE CLOUDS* against Socrates, *THE WASPS* against litigiousness, *THE PEACE* is a jubilant welcome to the peace just concluded. If *THE BIRDS* also has such scope, what is it?

About this there has been much controversy among the German critics. Süvern began it by his ingenious essay nearly half a century since. In his view *THE BIRDS* is a kind of allegory to dissuade the Athenians from the Sicilian expedition by exposing its folly. The birds are the Athenians; Cloud-cuckoo-land their visionary empire; the planners of it are certain politicians and orators; Peisthetaerus is Alcibiades with a dash of Gorgias; Euelpides a credulous dupe; Epops, the crested hoopoe, is Lamachus, prominent at the beginning of the Sicilian expedition; the gods are the Lacedaemonians, to be surrounded in the Peloponnese and starved out.

This theory Süvern supported with so much learning and research that it won many adherents; and it is quite possible, and even probable, that some of the resemblances and allusions which Süvern finds are real. But it has now been abandoned by most scholars; for, when looked at as a whole, it will not stand. The Bird-city founded in the play with complete success, a city to which is given all that Aristophanes (as may be plainly proved) thought good, and from which is excluded all

that he thought bad, Meton, litigiousness, dithyrambists, sycophants to wit:—this city cannot be held up by the poet as a warning, and as a folly to be avoided. The audience could never have guessed such a riddle, had the dramatist meant it so; and such riddles were not in his way, for in every other play of Aristophanes the scope and bearing, so far as there is one, is not *recondite* but perfectly plain.

Nor, indeed, is it likely that Aristophanes would choose this moment for assailing the Sicilian expedition. The enthusiasm for it had been and still was (in spite of the affair of the *Hermae*) so great that he would hardly run counter to it. He went more or less with the times, or with a considerable party. His views, no doubt, had numerous sympathizers in THE *ACHARNIANS*, *KNIGHTS*, *CLOUDS*, and *WASPS*. In *THE PEACE* he but echoed the general feeling. And now the opponents of the Sicilian scheme were a small party represented by *Nicias* and the aristocratic party, enemies to this scheme chiefly because enemies to *Alcibiades*. With these last Aristophanes would not side: his hero, on being charged with a wish for aristocracy (v. 125), declares that he abominates the very name in an individual Aristocrates. Nor would he, though he may have shared in some measure the cautious fears of *Nicias*, raise his voice uselessly against the expedition which had already gone.

We may then dismiss *Süvern's* Sicilian allegory. We may omit the theories of some German critics about philosophic lessons, which they may have found possible to extract from Aristophanes, but which it is impossible Aristophanes can have meant to be there. *K. O. Müller* thinks the play a general satire on Athenian frivolity. *Schlegel* considered it merely a '*Lustspiel*,' full of imagination and the marvellous, with amusing touches at every thing, but with no particular object.

Against this neutral theory, which denies any special object, *Köchly* contends that the analogy from other plays forces us to believe that Aristophanes sympathizes with those whom he makes victorious, i.e. with *Peisthetaerus* and the *Birds*; and thus *Köchly* is directly opposed to *Süvern*, who makes them a

warning example of folly. The poet means, in Köchly's view, to recommend a 'new Athens,' despairing of the old; and the type of this he places in the air. It is to be a democracy, but yet to have a head: a Periclean democracy. And the head recommended or hinted at (in spite of his being then under accusation, if not already condemned) is Alcibiades. In evidence of the favour shewn by Aristophanes to Alcibiades even later than this Köchly adduces the verses in *The Frogs* 1431—2, "ye ought not to rear a lion's cub, but, if such be reared, submit to his ways."

Vögelin opposes this view, thinking the scope of *THE BIRDS* to be simply poetical, recurring, in fact, to Schlegel's opinion. Droysen and others agree in the main with Vögelin; and Kock, in the introduction to his edition of the play, sets forth this view fully. There is, however, this important point pressed by Kock, that the play was the outcome of the especial time and circumstances, being definitely meant by Aristophanes for a relief from the gloomy disagreeableness of reality. To the poet, full of sad forebodings about the future of his country and despairing of its regeneration, to emigrate and seek a new home presents itself as the only possible escape. Emigration is the key-note of the play, struck at the very outset. But whither? No city, Greek or barbarian, is better than Athens. No region of peace is there on the earth. Therefore, to the air, to the birds, the happy, peaceable, and free. The idea of a bird-city, being once conceived, is then freely and fantastically developed. It was a relief to the poet in conception, a relief by way of contrast to his audience, that they should be taken out of the sad realities just then around them. "Thus," says Kock, "the relation in which the comedy stands to reality and facts is neither one of contradiction nor agreement. Reality and facts by the feelings they produced called forth the poem, and so far had an influence on it; but the poem is independent of the passions which first started it." Aristophanes, that is to say, moved by the events of the time (the Sicilian expedition among the rest), and in a certain frame of mind, hit on the idea of migration to a Paradise of Birds as a relief to himself and his audience. But, being

once there, he was no longer bound by facts, but developed the idea in full freedom of fancy.

There is surely much truth in this view of the play. It is quite plain that Aristophanes does give full reins to his imagination; and it seems absurd to tie him down and to make him consistently allegorize throughout. Yet this view may be held without disputing many of the resemblances and allusions pointed out by Süvern and others. For in sketching his bird-land, his Utopia, an Athenian poet is sure to take Athens as his basis, excluding the bad and selecting the good. He does, in fact, mould a 'New Athens,' as Köchly terms it. And though doing it for amusement and relief, yet Aristophanes was sure to do it here and there with an idea of playful instruction. And with regard to particular characters—Peisthetaerus (who, whether he be left, as manuscripts write him, Πεισθέταιρος, or be changed, as analogy seems to require, to Πειθέταιρος or Πεισέταιρος, is certainly ὁ πειθὼν τὸν ἑταῖρον, a Mr Plausible, or 'Winfriend,' as Kennedy calls him) is very like Alcibiades, and several passages (*e.g.* 638—40, where his character is contrasted with that of Nicias) make this resemblance very pointed. Aristophanes may, therefore, have had Alcibiades in his mind when sketching his hero, though we can hardly agree with Köchly that he meant definitely to recommend as leader of the state one who was just then under such suspicion. But Peisthetaerus is after all a more general character, a character for all times; attended by his amusing squire Euelpides, as Don Quixote by Sancho Panza, whom, as has been long ago pointed out, Euelpides rather resembles. For the other characters it seems waste of time to try and find real counterparts; they may have had them, but possibly the Athenian public would interpret them as variously as the German critics. As there is in this play less of adaptation of the characters to definite originals (according to our view), so there is less of personal ridicule, which result, as some think, is also due to the abridgment of comic liberty by a recent law attributed to one Syracosius. But there were still plenty of subjects for ridicule. Among these were the gods, or at least some of them; and Kennedy points out how much of

the play (550 lines out of 1765) is "occupied with ridicule of the gods and their priesthood, and with details of their humiliation and defeat." One deity may be noticed as escaping here (though caricatured in *THE PEACE*), Hermes, whom, in the face of the late sacrilege on his busts, the poet dared not sneer at; the others are attacked wholesale. Hence Kennedy proposes, as the characteristic of *THE BIRDS*, that "it was meant to be an antidote to the religious fanaticism of Athens at that time." Ingenious as this is, I doubt this religious drift as much as the others. Few hearers of the play or readers would at once be struck with the opposition to the gods, or left with any strong impression against them. The opposition between the birds and the gods, between air and heaven, springs naturally from the idea of the airy commonwealth. And after all, the differences are settled amicably. And if Aristophanes meant to protest against religious terrorism, as shewn lately in the affair of the *Hermae*, surely to abuse generally other deities and spare Hermes was a rather unfair and ineffectual way of making his protest.

In fine, I would neither subscribe to nor propose any theory finding in *THE BIRDS* one consistent political drift and tendency. It is not (as Kock has shewn) half so true, as has been supposed, that all even of Aristophanes' earlier plays are consistent with themselves or with one another. *THE BIRDS* was written by Aristophanes, who was probably in a gloomy frame of mind about Athens, to relieve and amuse his audience. Let us not forget that he wrote mainly to amuse. In working out the details he gave free scope to fancy, but we still find him ridiculing and keeping out of his happy airy realm the very things which he elsewhere abuses. So far he is consistent; otherwise he is 'lege solutus.' Hence the characters are more general, they suit all time. We may find counterparts of Peisthetaerus, Euelpides, and others, in the creations of later writers or among our own friends and acquaintance.

And hence, I suppose, it is that *THE BIRDS* has been probably more read and more often edited and translated than any other play of Aristophanes. Of translators, Frere is in little

danger of being surpassed ; his translation of the Parabasis is most beautiful. Professor Kennedy's translation is of a different kind, more helpful perhaps to the student, and as scholarly as the introduction to the play is learned and interesting. German scholars will find an excellent help in Kock, especially in his introduction.

I subjoin Beer's distribution of the *dramatis personæ* among the three actors :

<i>Protagonistes.</i>	<i>Deuteragonistes.</i>	<i>Tritagonistes.</i>
PEISTHETAERUS.	EUELPIDES.	TROCHILUS.
	POET.	HOOPOE.
	METON.	PRIEST.
	DECREE-SELLER.	SOOTHSAYER.
	IRIS.	INSPECTOR.
	CINESIAS.	FIRST MESSENGER.
	PROMETHEUS.	SECOND MESSENGER.
	HERCULES.	HERALD.
		PARRICIDE.
		INFORMER.
		POSEIDON.
		THIRD MESSENGER.

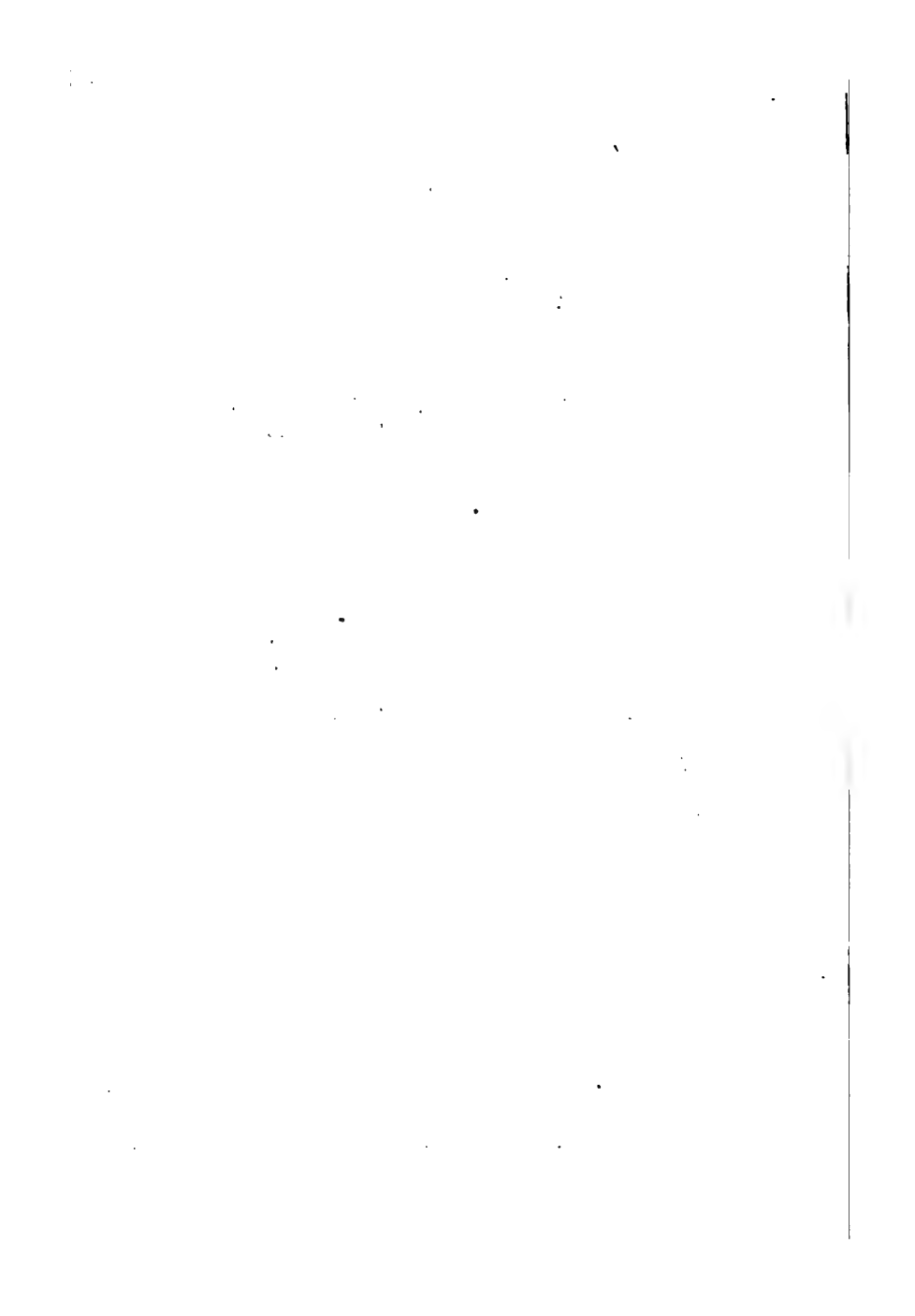


TABLE OF THE READINGS  
OF  
DINDORF'S AND MEINEKE'S TEXTS.

DINDORF.	MEINEKE.
11. Δία γ' ἐντεῦθεν	Δί' ἐνγεγεῦθεν
16. τὸν . . ὀρνέων	οἷν.
23. ἦ δ' ἦ	τί δ' ; ἦ
26. μου	μοι
32. ὦν οὐκ	οὐκ ὦν
35. ἀνεπτόμεθ' . ἀμφοῖν ποδῶν	ἀνεπτόμεθ' . . ἀμφοῖν τοῦν ποδοῦν
48. ἦ' πέπτατο	ἦ' πέπτετο
76. τότε	ἔτε
78. δεῖ	δεῖ τε
86. μ' ὀχεται	μοιχεται
90. ἀπέπτατο	ἀπέπτετο
97. ξένοι	ξένω
103. κᾶτά σοι ποῦ	κᾶτα ποῦ σοι
106. πτερορρυεῖ τε καῦθις	πτερορρυεῖ κᾶτ' αῦθις
112. ἦλθετον	ἦλλέτην
118. ἐπέπτετον	ἐπέπτετον
127. οἰκοῖτ' ἄν	οἰκοῖτην
150. ὅτι ἡ νῆ τοὺς θεοὺς δεῖ	ὅτι ἡ ; νῆ τοὺς θεοὺς δεῖ
163. ἦ	ἦ
164. πιθώμεσθ'	πιθώμεθ'
168. τίς ὄρνις	τίς ἔστιν
172. τί ἂν οὖν ποιῶμεν	τί οὖν ποιῶμεν
180. ὥσπερ εἶποι τις	ὥσπερ εἰ λέγοις
181-2. ὅτι ἡ . . πόλις	οἷν.
192. διὰ . . χόου	οἷν.
202. ἐμβὰς	ἐσβάς
212. Ἴτυν	Ἴτυν
213. ἐλελιζομένην διεραῖς	ἐλελιζομένης δ' ἱεροῖς
223, 226. ὦ Ζεῦ . . παρασκευάζεται	personas invertit
236. ἡδομένην	ἀδομένην



## DINDORF.

247.	ὄρνις τε πτεροποικίλος
251.	ποτάται
253.	ἀθροίζομεν
268.	ἀλλὰ χούτοσι
269.	ταῶς
273.	εἰκότως
„	αὐτῷ γ' ἐστὶ
276.	ὀριβάτης
278.	εἰσέπτато
285.	ὑπὸ τῶν
307.	οἴμοι
342.	κλαυσεῖ
348.	ρύγχει
360.	πρὸς αὐτόν
361.	πρόσθου
362.	εὐ γ' ἀνεύρες
364.	μένειν
371.	εἰ δὲ
386.	ἀγουσιν ἡμῖν
396.	δημόσια
405.	ἐπὶ τίνα τ' ἐπίνοιαν
416.	δὲ δὴ τίνας λόγους
417.	ἄπιστα
419.	πέποιθέ μοι ξινῶν
424.	σὰ ταῦτα πάντα
431.	κύρμα τρίμμα
454.	παρορᾶς
457.	τοῦθ' οὐρᾶς, λέγ'
461.	πρότερον
464.	ΧΟ. δεικνήσειν
465.	τι πάλαι
467.	τίνος; ΠΕ. ὑμεῖς
480.	οὐκ
484.	πρώτων πάντων
489.	ὑπὸ
496.	Ἄλιμουνητάδε
501.	προκαλινθεῖσθαι
502.	ἐκυλινδομένην
505.	τότε γ'

## MEINEKE.

ὄρνις πτερῶν ποικίλος τ'
ποτήται
ἀθροίζομεν
ἀλλ' οὖν οὐτοσί
ταῶς
εἰκότως γε
αὐτῷ ὅτι
ὀριβάτης
εἰσέπτετο
ὑπὸ τε
οἴμαι
κλαύσει
ρύμφει
πρὸ σαντοῦ
προσδοῦ
εὐ γὰρ ἡῦρες
μέλλειν
οἶδε
ἀγουσι νῆ Δί'
δημοσία
τίνα τ' ἐπίνοιαν
δὴ τίνας λόγους
ἄπιστ', ἄπιστα
πέποιθ' ἐμοὶ ξίνουκος ὦν τὸ πᾶν
σὰ γὰρ τὰ πάντα ταῦτα
κύρμα τρίμμα
παρορᾶτ'
τοῦθ' οὐρᾶς λέγ'
πρότεροι
ΕΤ. δεικνήσειν
τρίπαλαι
τίνος ἡμεῖς;
ὡς
πάντων πρότερος
ἀπὸ
Ἄλιμουνητάδε
προκαλινθεῖσθαι
ἐκαλινδομένην
τότ' ἄν

DINDORF.

MEINEKE.

517.	Euelpidis	Chori
523.	νῦν δ' ἀνδράποδ', ἤλιθους, Μανᾶς	νῦν δ' αὖ μανᾶς
525.	ὕμᾶς, κἄν τοῖς ἱεροῖς	ὕμᾶς κἄν τοῖς ἱεροῖς,
526.	πᾶς τις ἐφ' ὑμῖν	πᾶς τις ἐφ' ὑμῖν δ'
534.	καὶ τρήσαντες	κατατρήσαντες
544.	καὶ κατὰ συντυχίαν	καὶ τινα συντυχίαν
547.	οἰκῆσω	οἰκετεύσω
564.	ἀρμόζη	ἀρμόττη
565.	πυροῦς	γυροῦς
567.	θύη τις βοῦν λάρω ναστοῦς	θύησι λάρω ναστοῦς θύει
„	μελιτοῦττας	μελιτοῦττας
575.	Ἴρω	Ἴρων
„	εἶναι	βῆναι
576.	ΕΠ. ὁ Ζεὺς	Peisthetaero continuat
577-8.	ἦν δ' . . Ὀλύμπῳ	Chori sunt
577.	ὕμᾶς	ἡμᾶς
584.	ὁ γ' Ἀπόλλων	Ἀπόλλων
603.	δώσουσ'	δώσομεν
604.	ἰγυῖα	ἰγυεῖ αὐ
608.	παρὰ τοῦ	παρ' οἴτου
610.	αἰβοῦ ὡς	αἰβοῦ. ὡς δὴ
612.	καὶ πρῶτα μὲν	πρῶτον μὲν γ'
619.	εἰς	ὡς
624.	τι μέρος	τὸ μέρος
630.	ἦν	εἶν
632.	δικαίους ἀδόλους ὀσίους	δίκαιοι ἀδόλοι ὀσιοι
638.	ἐπὶ	ἐνὶ
641.	πρῶτον δέ τε	πρῶτον δέ γε
642.	νεοττιῶν γε	νεοττιῶν τε
644.	ΕΠ. τῷδεδὶ;	Peisthetaero continuat
646.	δεχόμεσθα	δεχόμεθα
658.	σαυτοῦ	σοῦ νῦν
666.	τοῖς ξένοις	τοῖν ξένοιον
672.	ῥύγχος	ῥάμφος
698.	οὗτος δὲ χᾶει πτερῶντι	οὗτος χᾶει ἡερῶντι
701.	γένετ'	γένεσ'
703.	μακάρων, ἡμεῖς δ' ὡς	μακάρων ἡμεῖς. ὡς δ'
718.	ἀνδρός	ἀλλος

## DINDORF.

## MEINEKE.

724-6. <i>ἐξετε . . πνίγει</i>	<i>om.</i>
726. <i>κοῦκ ἀποδράντες</i>	<i>οὐκ ἀποδράντες</i>
731. <i>πλουθυγίαιαν εὐδαιμονίαν</i>	<i>πλουθυγίαιαν</i>
740. <i>καὶ κορυφαῖς ἐν ὄρειαις</i>	<i>τῆ κορυφαίσιν τ' ἐν ὄρειαις.</i>
749. <i>ὡσπερ ἡ</i>	<i>ὡσπερᾶ</i>
759. <i>μάχει</i>	<i>μαχεῖ</i>
763. <i>ἐνθάδ'</i>	<i>οὗτος</i>
765. <i>φράτορες</i>	<i>φράτερες</i>
772. <i>ἰαχον</i>	<i>ἰαχων</i>
777. <i>ποικίλα φύλά τε</i>	<i>φύλά τε ποικίλα</i>
778. <i>αἰθρη</i>	<i>αἰθρη</i>
787. <i>τραγυφῶν</i>	<i>τραγυφῶν</i>
822. <i>Θεογένους</i>	<i>Θεογένους</i>
857. <i>ἴτω ἴτω ἴτω</i>	<i>ἴτω ἴτω . . . θεῶ</i>
858. <i>συναυλαίτω δὲ Χαῖρις ᾠδᾶν.</i>	<i>συναυλαίτω δὲ Χαῖρις ᾠδᾶ</i>
861. <i>ἐμπεφορβωμένον</i>	<i>ἐμπεφορβωμένον</i>
881. <i>ἤρωσι καὶ ἔρωσι</i>	<i>ἤρωσιν ἔρωσι</i>
886. <i>αἰγιθάλλω</i>	<i>αἰγιθάλλω καὶ ἡρωσάπυργι</i>
895-992. <i>Sacerdotis sunt</i>	<i>Chori sunt</i>
902. <i>γένειω</i>	<i>γένειόν τ'</i>
920. <i>πόου</i>	<i>πόσου</i>
932. <i>μή τι τούτῳ</i>	<i>μή τι γ' αὐτῷ</i>
946. <i>ξυνήμ'</i>	<i>ξυνῆχ'</i>
949. <i>δὴ ταδί</i>	<i>τοιαδί</i>
952. <i>πολύπορα</i>	<i>πολύπορα</i>
953. <i>ἤλυθον ἀλαλαῖν</i>	<i>ἤλυθον· ἀλαλαῖ</i>
959. <i>ΠΕ. εὐφημία ὄστω</i>	<i>Peisthetaero continuat</i>
975. <i>ἐπιπλήσαι</i>	<i>ἐνιπλήσαι</i>
976. <i>δοῦν' ἔνεστι</i>	<i>δοῦν' ἔνεστι</i>
979. <i>οὐδ' αἰετός</i>	<i>οὐ λάϊος</i>
993. <i>βουλήματος</i>	<i>βουλεύματος</i>
997. <i>δοτις εἰμί ἐγώ; Μέτω</i>	<i>δοτις εἰμί; ἐγώ Μέτω</i>
1009. <i>ἀνθρωπος</i>	<i>ἀνθρωπος</i>
1010. <i>οἰσθ'</i>	<i>ἰσθ'</i>
1013. <i>ξενηλατεῖται</i>	<i>ξενηλατεῖται</i>
1017. <i>οἰδ' ἄρ' εἰ</i>	<i>οἰδ' ἄν εἰ</i>
1018. <i>φθαίης ἄν</i>	<i>φθαίης ἄρ'</i>
1025. <i>Τελέου. ΠΕ. τί; βούλει</i>	<i>Τελέου τι. ΠΕ. βούλει</i>
1027. <i>δ' οὖν</i>	<i>γοῦν</i>
1036. <i>κακῶν τὸ βιβλίον</i>	<i>κακῶν; τί τὸ βιβλίον</i>

DINDORF.	MEINEKE.
1040. τοῖσδε τοῖς	τοῖς αὐτοῖς
1048. μῆνα	om.
1052. γράφω	γράφω
1056-7. Sacerdotis	Peisthetaeri
1065. ἀξανάμενα γένυσι πολυθά- γοις	αὐξανόμενον γένυσι παμφάγοις
1076. βουλόμεσθ' οὖν νῦν	βουλόμεσθά νῦν
1078. ζῶντά γ' ἀγάγη	ζῶν τις ἀγάγη
1088. πείθησθε	πίθησθε
1089. ἀμπισχοῦνται	ἀμπισχροῦνται
1115. ἀνδρίαντες	ἀνδριαντες
1119. ὡς	οὐκ
1138. ῥύγχεσιν	ῥάμφεσιν
1139. ἐπλωθοποιοῦν	ἐπλωθούργουιν
1146. αὐτὸν	αὐτοῖν
1155. ῥύγχεσιν	ῥάμφεσιν
1173. εἰσέπτει	εἰσέπτει
1221. ἀδικεῖ δὲ καὶ νῦν. ἄρα	ἀδικεῖς δέ. καὶ νῦν ἄρα
1226. ἄρχομεν	ἄρξομεν
1228. ἀκροατέον	ἀκροατέ
1234. ποιοῖσιν	οἰοῖσιν
1239. δεῖνὰς	δεῖσας
1240. ἀναστρέψει	ἀναστρέψει
1242. καταθαλώσει	καταθαλώσει
1265. ἔτι	ἂν ἔτι
1266. βροτῶν	βροτῶν
1272. ᾧ κλεινότατ' ᾧ σοφώτατ'	ᾧ τρισμακάρι' ᾧ κλεινότατ'
„ ᾧ τρισμακαρι' ᾧ κατακ.	ᾧ κατακτελευσον κατακ.
1283. σκυτάλι' ἐφόρου. νυνί	ἐσκυταλιοφόρου. νῦν
1288. κατήραν	κατήρον
1289. ἀπενέμοντ'	ἂν ἐνέμοντ'
1298. ἦκειν	ἦκειν
1299. ὑπὸ στυφοκόπου	ὑπ' ὀτυγοκόπου
1308. οὐκ ἄρα	οὐ τᾶρα
1313. δ' ἂν... τὰν	δὴ...τάνδε
1314. καλοῖ	καλεῖ
1315. Peisthetaeri	Choro continuat
1320. ἀμβρόσια	ἀμβροσία
1325. πτερῶν	πτερύγων

DINDORF.	MEINEKE.
1340. ψευδαγγελῆς εἰς'	ψευδαγγελήσων
1343. ἐρώ...νόμων	οπι.
1347. νομίζεται	νομίζετε
1358. τὰρ ἄν	τὰρα
1376. φρενὶ σώματι τε νέαν	φρενὸς διμῆμι γενεάν
1389. ἀερίδ τινα καὶ σκότια	ἀέρια καὶ σκοτεινὰ
1395. ἀλάδρομον	ἀλάδε δρόμον
1407. Κερκωπίδα	κερκωπίδα
1427. λησται γε	λησται τε
1438. τοῖς	τοί
1448. τ' ἀνθρωπος	θ' ἀνθρωπος
1456. κἄτ' αὐ	κατ' αὐ
1506. ἀπὸ γὰρ ὀλεῖς μ'	ἀπὸ γὰρ μ' ὀλεῖς
1541. κωλακρέτην	κωλαγρέτην
1561. ὥσπερ	ὥσπερ ποθ'
1563. λαῖμα	λαῖγμα
1568. μεταβαλεῖς	μεταβαλεῖ
1568. δεξιάν	δεξιὰ
1571. γ' ἐχειροτόνησαν	κεχειροτόνηκασ'
1579. μοι	τις
1586. ἐπικνής	ἐπικνής
1601. καὶ διαλλαττώμεθα.	κἂν διαλλαττώμεθα
1602. ἐπὶ τοῖσδε	ἐπὶ τοῖσδε,
1613. προσπτόμενος	προσπτόμενος
1616. ἕτερον νῦν	ἕτερόν νυν
1620. μισητῖαν	μισητῖα
1624. καταπτόμενος	καταπτόμενος
1629. φησὶν	φησὶ μ'
1652. ὦν γε	ὦν γ' ἐκ
1656. νόθῳ ἔαποθνήσκων	νοθεῖ ἀποθνήσκων
1669. φράτορας	φράτερας
1672. καταστήσω	καταστήσας
1681. βατίζειν	βαβράζει γ'
1692. διετίθην	διετίθην
1709. οὔτε	οὐδὲ
1711. οὐθ'	οὐθ'
1741. τῆς τ' εὐδαίμονος	κευδαίμονος
1753. διὰ σέ τὰ	διὰ δέ
1757. ἐπὶ πέδον	ἐπὶ δάπεδον
1763. παιῶν	παιῶν

## ΥΠΟΘΕΣΙΣ.

Δύο εἰσὶν Ἀθήνηθεν ἐκκεχωρηκότες πρεσβῦται διὰ τὰς δίκας. πορεύονται δὲ πρὸς τὸν Τηρέα ἔποπα γινόμενον, πεισόμενοι παρ' αὐτοῦ ποία ἐστὶ πόλις εἰς κατοικισμὸν βελτίστη. χρῶνται δὲ τῆς ὁδοῦ καθηγημόσιν ὄρνέοις, ὁ μὲν κορώνη, ὁ δὲ κολοῖφ. ὀνομάζονται δὲ ὁ μὲν Πεισθέταιρος, ὁ δὲ Εὐελπίδης, ὅς καὶ πρότερος ἄρχεται ἢ σκηνῇ ἐν Ἀθήναις. τὸ δράμα τοῦτο τῶν ἀγαν δυνατῶς πεποιημένων.

Ἐδιδάχθη ἐπὶ Χαβρίου διὰ Καλλιστράτου ἐκ ἄσται, ὅς ἦν δεύτερος τοῖς Ὀρνισι, πρῶτος Ἀμειψίας Κωμασταίς, τρίτος Φρύνιχος Μονοτρόπῳ. ἔστι δὲ λε. φοβερά δὲ τότε τοῖς Ἀθηναίοις τὰ πράγματα. τό τε γὰρ ναυτικὸν ἀπώλετο περὶ Σικελίαν, Λάμαχος οὐκ ἔτι ἦν, Νικίας ἐτεθνήκει, Δεκέλειαν ἦσαν τειχίσαντες Λακεδαιμόνιοι, Ἄγις ὁ Λακεδαιμονίων στρατηγὸς περιεκάθητο τὴν Ἀττικὴν, Ἀλκιβιάδης τὰ Λακεδαιμονίων ἐφρόνει καὶ ἐκκλησιάζων συνεβούλευε τὰ χρηστὰ Λακεδαιμονίους. ταῦτα αἱ Ἀθηναίων συμφοραὶ, διὰ ταῦτα αἱ Ἀθηναίων φυγαί. καὶ ὅμως οὐκ ἀπέιχοντο τοῦ κακοπραγμαίνειν καὶ συκοφαντεῖν.

## ΑΛΛΩΣ.

Τῆς τῶν Ἀθηναίων πολιτείας τὸ μέγιστον ἦν κλέος αὐτόχθοσι γενέσθαι, καὶ αὕτη φιλοτιμία πρώτη τὸ μηδέπω μηδεμιᾶς πόλεως φανερίσθαι αὐτὴν πρῶτον ἀναβλαστήσαι. ἀλλὰ τῷ χρόνῳ ὑπὸ προεστῶτων πονηρῶν καὶ πολιτῶν δυσχερῶν ἀνετέτραπτο, καὶ διαρβοῦτο πάλιν. ἐπὶ οὖν τοῦ Δεκελευικοῦ πολέμου, πονηρῶν

τινῶν τὰ πράγματα ἐγχειρισθέντων, ἐπισφαλῆς γέγονεν ἡ παρ' αὐτῶν κατάστασις. καὶ ἐν μὲν ἄλλοις δράμασι διὰ τῆς κωμωδικῆς ἀδείας ἤλεγχεν Ἀριστοφάνης τοὺς κακῶς πολιτευομένους, φανερῶς μὲν οὐδαμῶς, οὐ γὰρ ἐπὶ τούτῳ ἦν, ληληθότως δὲ, ὅσον ἀνῆκεν ἀπὸ κωμωδίας προσκρούειν. ἐν δὲ τοῖς Ὅρνισι καὶ μέγα τι διανενόηται. ὡς γὰρ ἀδιόρθωτον ἤδη νόσον τῆς πολιτείας νοσοῦσης καὶ διεφθαρμένης ὑπὸ τῶν προεστώτων, ἄλλην τινὰ πολιτείαν αἰνίττεται, ὡσανεὶ συγκεχυμένων τῶν καθεστώτων· οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ τὸ σχῆμα ὅλον καὶ τὴν φύσιν, εἰ δέοι, συμβουλεύει μετατίθεσθαι πρὸς τὸ ἡρεμαίως βιοῦν. καὶ ἡ μὲν ἀπότασις αὕτη. τὰ δὲ κατὰ θεῶν βλάβοσημα ἐπιτηδείως ὑκονόμηται. καινῶν γὰρ φησι τὴν πόλιν προσδεῖσθαι θεῶν, ἀφροντιστούτων τῆς κατοικίας Ἀθηνῶν τῶν ὄντων καὶ παντελῶς ἠλλοτριωκότων αὐτοὺς τῆς χώρας. ἀλλ' ὁ μὲν καθόλου στίχος τοιοῦτος. ἕκαστον δὲ τῶν κατὰ μέρος οὐκ εἰκῆ, ἀλλ' ἀντικρυς Ἀθηναίων καὶ τῶν παρ' αὐτοῖς ἐγχειριζομένων τὰ κοινὰ ἐλέγχει τὴν φαῦλην διάθεσιν, ἐπιθυμίαν ἐγκατασπείρων τοῖς ἀκούουσιν ἀπαλλαγῆναι τῆς ἐνεστώσης μοχθηρᾶς πολιτείας. ὑποτίθεται γὰρ περὶ τὸν αἴρα πόλιν, τῆς γῆς ἀπαλλάσσω· ἀλλὰ καὶ βουλὰς καὶ συνόδους ὀρνίθων, ταῖς Ἀθηναίων δυσχεραίνων. ἀλλὰ καὶ ὅσα παῖζει, ἐπίσκοπον, ἢ ψηφισματογράφον, ἢ τοὺς λοιποὺς εἰσάγων, οὐχ ἀπλῶς, ἀλλὰ γυμνοὶ τὰς πάντων προαιρέσεις, ὡς ἀσχροκερδείας ἐνεκεν χρηματίζονται. εἰθ' ὕστερον καὶ τὸ θεῖον εἰς ἀπρονοήσιαν κωμωδεῖ. τὰ δὲ ὀνόματα τῶν γερόντων πεποιήται, ὡς εἰ πεποιοῖ ἕτερος τῷ ἑτέρῳ καὶ ἐλπίζοι ἔσσεσθαι ἐν βελτίοσι. τινὲς δὲ φασὶ τὸν ποιητὴν τὰς ἐν ταῖς τραγωδίαις τερατολογίας ἐν μὲν ἄλλοις διελέγχειν, ἐν δὲ τοῖς νῦν τὴν τῆς Γιγαντομαχίας συμπλοκὴν ἔωλον ἀποφαίνων, ὀρνισιν ἔδωκε διαφθερῆσαι πρὸς θεοὺς περὶ τῆς ἀρχῆς.

Ἐπὶ Χαβρίου τὸ δρᾶμα καθῆκεν εἰς ἄστῳ διὰ Καλλιστράτου· εἰς δὲ Λήνια τὸν Ἀμφιάραιον ἐδίδαξε διὰ Φιλωνίδου. λάβοι δ' ἂν τις τοὺς χρόνους ἐκ τῶν πέρυσι γενομένων ἐπὶ Ἀριστομηνηστοῦ τοῦ πρὸ Χαβρίου. Ἀθηναῖοι γὰρ πέμπουσι τὴν Σαλαμινίαν,

τὸν Ἀλκιβιάδην μεταστελλόμενοι ἐπὶ κρίσει τῆς τῶν μυστηρίων ἐκμμήσεως. ὁ δὲ ἄχρι μὲν Θουρίου εἶπετο τοῖς μεθήκουσιν, ἐκείθεν δὲ δρασμὸν ποιησάμενος εἰς Πελοπόννησον ἐπεραιώθη. τῆς δὲ μετακλήσεως μέμνηται καὶ Ἀριστοφάνης, ἀποκρύπτων μὲν τὸ ὄνομα, τὸ δὲ πρᾶγμα δηλῶν ἐν οἷς γέ φησι

μηδαμῶς

ἡμῖν παρὰ θάλατταν, ἵν' ἀνακύψεται  
κλητῆρ' ἄγουσ' ἔωθεν ἢ Σαλαμνία.

#### ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Διὰ τὰς δίκας φεύγουσιν Ἀθήνας δύο τινές·  
οἱ πρὸς τὸν ἔποπα, τὸν λεγόμενον Τηρέα,  
ἐλθόντες ἡρώτων ἀπράγμονα πόλιν.  
εἰς δ' ὄρνις ἔποπι συμπαρῶν μέτα πλειόνων  
πτηνῶν διδάσκει, τί δύνατ' ὄρνιθων γένος,  
καὶ πῶς, εἴαν περ κατὰ μέσον τὸν αἶρα  
πόλιν κτίσωσι, τῶν θεῶν τὰ πρᾶγματα  
αὐτοὶ παραλήψοντ'. ἐκ δὲ τοῦδε φάρμακον  
πτέρυγας τ' ἐποίησαν ἠξίωσαν δ' οἱ θεοὶ,  
ἐπίθεσιν οὐ μικρὰν ὀρῶντες γενομένην.



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΥΕΛΠΙΔΗΣ.

ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΤΡΟΧΙΛΟΣ, *θεράπων Έπικος.*

ΕΠΟΥ.

ΧΟΡΟΣ ΟΡΝΙΘΩΝ.

ΦΟΙΝΙΚΟΠΤΕΡΟΣ.

ΚΗΡΥΚΕΣ.

ΙΕΡΕΥΣ.

ΠΟΙΗΤΗΣ.

ΧΡΗΣΜΟΛΟΓΟΣ.

ΜΕΤΩΝ *γεωμέτρης.*

ΕΠΙΣΚΟΠΟΣ.

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ.

ΑΓΓΕΛΟΙ.

ΙΡΙΣ.

ΠΑΤΡΑΛΟΙΑΣ.

ΚΙΝΗΣΙΑΣ *διθυραμβοποιός.*

ΣΥΚΟΦΑΝΤΗΣ.

ΠΡΟΜΗΘΕΥΣ.

ΠΟΣΕΙΔΩΝ.

ΤΡΙΒΑΛΛΟΣ.

ΗΡΑΚΛΗΣ.

*Handwritten notes:*  
...  
...  
...  
...

## ΟΡΝΙΘΕΣ.

ΕΤ. Ὅρθην κεύεις, ἢ τὸ δένδρον φαίνεται;

ΠΕ. διαρραγείης. ἦδε δ' αὖ κρῶζει πάλιν.

ΕΤ. τί, ὦ ποιηρ', ἄνω κάτω πλανύττομεν; *καὶ ἀπολύμεθα*  
ἀπολούμεθ' ἄλλως τὴν ὁδὸν προφορομένω. *οὐκ ἔστι*

ΠΕ. τὸ δ' ἐμὲ κορώνη πειθόμενον τὸν ἄθλιον  
ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια. *τλ. σ'*

ΕΤ. τὸ δ' ἐμὲ κολοῖφ' πειθόμενον τὸν δύσμορον  
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.

ΠΕ. ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι.

ΕΤ. ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που; 10

ΠΕ. οὐδ' ἂν μὰ Δία γ' ἐντευθεν' Ἐξηκεστίδης.

ΕΤ. οἴμοι. ΠΕ. σὺ μὲν, ὦ τᾶν, τὴν ὁδὸν ταύτην ἴθι.

ΕΤ. ἢ δεινὰ νῶ δέδρακεν οὐκ τῶν ὀρνέων, *i.e. the bird of ..*

*Πελοποι.* ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,  
ὅς τῶδ' ἔφασκε νῶν φράσειν τὸν Τηρέα, 15  
τὸν ἔποφ', ὅς ὕρως ἐγένετ', ἐκ τῶν ὀρνέων  
καπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ  
κολοῖον ὄβολου, τηνδεδὶ τριωβόλου.

τῶ δ' οὐκ ἄρ' ἦστην οὐδὲν ἄλλο πλὴν δάκνειν.

καὶ ἵν τι κέχηνας; ἔσθ' ὅποι κατὰ τῶν πετρῶν 20

ἡμᾶς ἔτ' ἀξεις; οὐ γάρ ἐστ' ἐνταῦθά τις

ὁδός. ΠΕ. οὐδὲ μὰ Δι' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.

ΕΤ. τί δ' ; ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι ;

ΠΕ. οὐ ταῦτὰ κρώζει μὰ Δία νῦν τε καὶ τότε.

ΕΤ. τί δὴ λέγει περὶ τῆς ὁδοῦ ; ΠΕ. τί δ' ἄλλο γ' ἢ 25  
βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους ;

ΕΤ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους

*οὐκ ἔστιν* ἐς κόρακας ἔλθειν καὶ παρεσκευασμένους,  
*οὐκ ἔστιν* ἔπειτα μὴ ἔξυρεῖν δύνασθαι τὴν ὁδόν ;

ἡμεῖς γὰρ, ἄνδρες οἱ παρόντες ἐν λόγῳ,  
νόσον νοσοῦμεν τὴν ἐναντίαν Σάκκᾳ. *30*

ὁ μὲν γὰρ οὐκ ὦν ἄστος ἐσβιάζεται, *ἀστέων*

ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,

ἄστοι μετ' ἀστών, οὐ σοβούντος οὐδενὸς

ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν, *35*

αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν

τὸ μὴ οὐ μεγάλην εἶναι φύσει κευδαίμονα ; *ἐκείνην πόλιν*  
καὶ πᾶσι κοινῇ ἐναποτίσαι χρήματα.

οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο *40*  
ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰεὶ

ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.

διὰ ταῦτα τόνδε τὸν βᾶδον βαδίζομεν,

κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας

πλανώμεθα ζητοῦντε τόπον ἀπράγμονα, *αὐτὸν*

ὑποὶ καθιδρυθέντε διαγενοίμεθ' ἄν. *45*

ὁ δὲ στόλος νῶν ἐστὶ παρὰ τὸν Τηρέα

τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω,

εἶ που τοιαύτην εἶδε πόλιν ἢ πέπτατο.

ΠΕ. οὗτος. ΕΤ. τί ἐστίν ; ΠΕ. ἡ κορώνη μοι πάλαι

ἄνω τι φράζει. ΕΤ. χῶ κολοῖδς οὐτοσί *50*

ἄνω κέχηεν ὡσπερὶ δεικνύς τί μοι

κούκ ἔσθ' ὑπὸς οὐκ ἐστὶν ἐνταῦθ' ὄρνεα.

εἰσόμεθα δ' αὐτίκ', ἢν ποιήσωμεν ψόφον.

ΠΕ. ἀλλ' οἷσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.

ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἕν' ἢ διπλάσιος ὁ ψόφος. 55

ΠΕ. σὺ δ' οὖν λίθῳ κόψον λαβῶν.

ΕΤ. πάνυ γ', εἰ δοκεῖ.

παῖ παῖ.

ΠΕ. τί λέγεις, οὗτος; τὸν ἔποπα παῖ καλεῖς;

οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἔποποι καλεῖν;

ΕΤ. ἔποποι. ποιήσεις τοί με κόπτειν αὐθις αὖ;

ἔποποι. 60

ΤΡΟ. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην;

ΕΤ. Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος.

ΤΡΟ. οἴμοι τάλας, ὀρνιθοθήρα τουτωί.

ΕΤ. οὕτως τι δεινὸν οὐδὲ κάλλιον λέγεις;

ΤΡΟ. ἀπολείσθον. ΕΤ. ἀλλ' οὐκ ἐσμὲν ἀνθρώπων.

ΤΡΟ.

τί δαί;

ΕΤ. Ὑποδεδιῶς ἔγωγε, Λιβυκὸν ὄρνεον. 65

ἀτὰρ σὺ τί θηρίον ποτ' εἶ πρὸς τῶν θεῶν;

ΤΡΟ. ὄρνις ἔγωγε δούλος. 70

ΕΤ. ἠττήθης τινός

ἀλεκτρυόνος;

ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης

ἔποψ ἐγένετο, τότε γενέσθαι μ' ἠῤῥατο

ὄρνιν, ἕν' ἀκόλουθον διάκονόν τ' ἔχη.

ΕΤ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός;

ΤΡΟ. οὗτός γ', ἄτ', οἴμαι, πρότερον ἀνθρωπός πατ' ὦν. 75

ὅτε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικὰς, *οἷσθ' ὅτι*

τρέχω π' ἀφύας ἐγὼ λαβῶν τὸ τρύβλιον.

ἔττους δ' ἐπιθυμεί, δεῖ τε τορύνης καὶ χύτρας

τρέχω π' ἐπὶ τορύνην. *τὰ δὲ τὸ φῶσθ'.*

ΕΤ. τροχίλος ὄρνις οὐτοσί. 80

οἷσθ' οὖν ὃ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην

ἡμῖν κάλεσον. ΤΡΟ. ἀλλ' ἀρτίως νῆ τὸν Δία

εὐδει καταφαγῶν μύρτα καὶ σέρφους τινάς

ΕΤ. ὁμως ἐπέγειρον αὐτόν.

ΤΡΟ. οἶδα μὲν σαφῶς

ὅτι ἀχθέσεται, σφῶν δ' αὐτὸν οὐνεκ' ἐπεγερωῶ.

ΠΕ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει. 23

ΕΤ. οἴμοι κακοδαίμων, χῶ κολοιός μοίχεται  
ὑπὸ τοῦ δέους.

ΠΕ. ὦ δειλότατον σὺ θηρίον,  
δείσας ἀφήκας τὸν κολοιόν;

ΕΤ. εἰπέ μοι,  
σὺ δὲ τὴν κορώνην οὐκ ἀφήκας καταπεσάν;

ΠΕ. μὰ Δὲ οὐκ ἔγωγε. ΕΤ. ποῦ γὰρ ἔστιν; 90

ΠΕ. ἀπέπτατο.

ΕΤ. οὐκ ἄρ' ἀφήκας ὠγάθ', ὡς ἀνδρείος εἶ.

ΕΠΟΨ. ἀνογε τὴν ὕλην, ἔν' ἐξέλθω ποτέ.

ΕΤ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἔστι θηρίον;  
τίς ἢ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;

ΕΠΟΨ. τίνες εἰσὶ μ' οἱ ζητοῦντες; 95

ΕΤ. οἱ δώδεκα θεοὶ

εἴξασιν ἐπιτρῖψαί σε.

ΕΠΟΨ. μῶν με σκώπτειτον

ὀρῶντε τὴν πτέρωσιν; ἢ γὰρ, ὦ ξένοι,

ἀνθρωπος. ΕΤ. οὐ σοῦ καταγελωμέν.

ΕΠΟΨ. ἀλλὰ τοῦ;

λεατ ΕΤ. τὸ ράμφος ἡμῖν σου γέλοιοι φαίνεται.

ΕΠΟΨ. τοιαῦτα μέντοι Σοφοκλῆς λυμáίνεται 100  
ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα.

ΕΤ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταῶς;

ΕΠΟΨ. ὄρνις ἔγωγε. ΕΤ. κατὰ σοὶ ποῦ τὰ πτερά;

ΕΠΟΨ. ἐξερρύκε. ΕΤ. πότερον ὑπὸ νόσου τινός;

ΕΠΟΥ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνα 105

περορρνεῖ, κατ' αὐθις ἕτερα φύομεν.

ἄλλ' εἴπατόν μοι, σφῶ τίν' ἐστόν;

ΕΤ.

νώ; βροτώ.

ΕΠΟΥ. ποδαπῶ τὸ γένος δ' ;

ΕΤ.

ὄθεν αἱ τριήρεις αἱ καλάι.

ΕΠΟΥ. μῶν ἡλιαστά;

ΕΤ.

μᾶλλὰ θατέρου τρόπου,

ἀπηλιαστά *Heliaστ-hateno*

110

ΕΠΟΥ. σπείρεται γὰρ τοῦτ' ἐκεῖ

τὸ σπέρμ' ;

ΕΤ.

ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.

ΕΠΟΥ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἠλθέτην;

ΕΤ. σοὶ συγγένεσθαι βουλομένω. ΕΠΟΥ. τίνας πέρι;

ΕΤ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος, ὥσπερ νῶ, ποτὲ,

κἀργύριον ὠφείλησας, ὥσπερ νῶ, ποτὲ,

115

κοῦκ ἀποδιδούς ἔχαιρες, ὥσπερ νῶ, ποτὲ

εἶτ' αὐθις ὀρνίθων μεταλλάξας φύσιν

καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,

καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς.

ταῦτ' οὖν ἰκέται νῶ πρὸς σὲ δεῦρ' ἀφύγμεθα,

120

εἴ τινα πόλιν φράσειας ἡμῖν εὐερον,

ὥσπερ σισύραν ἐγκατακλινηῖναι μαλθακῆν.

ΕΠΟΥ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν; *She is d*

ΕΤ. μείζω μὲν οὐδὲν, προσφορωτέραν δὲ νῶν. *Λα...*

ΕΠΟΥ. ἀριστοκρατεῖσθαι δῆλος εἰ ζητῶν.

125

ΕΤ.

ἐγώ;

ἤκιστα· καὶ τὸν Σκελλίου βδελύττομαι.

ΕΠΟΥ. ποίαν τιν' οὖν ἤδιστ' ἂν οἰκοῖτ' ἂν πόλιν;

ΕΤ. ὅπου τὰ μέγιστα πράγματ' εἶη τοιαδί·

ἐπὶ τὴν θύραν μου πρῶ τις ἐλθὼν τῶν φίλων

ἡμῖν κάλεσον. ΤΡΟ. ἀλλ' ἀρτίως νῆ τὸν Δία  
εὔδει καταφαγῶν μύρτα καὶ σέρφους τινάς.

ΕΤ. ὁμως ἐπέγειρον αὐτόν.

ΤΡΟ. οἶδα μὲν σαφῶς  
ὅτι ἀχθέσεται, σφῶν δ' αὐτὸν οὔνεκ' ἐπεγερωῶ.

ΠΕ. κακῶς σύ γ' ἀπόλοι, ὥς μ' ἀπέκτεινας δέει. 23

ΕΤ. οἶμοι κακοδαίμων, χῶ κολιός μοιχεται  
ὑπὸ τοῦ δέους.

ΠΕ. ὦ δειλότατον σὺ θηρίον,  
δείσας ἀφήκας τὸν κολιόν;

ΕΤ. εἶπέ μοι,  
σὺ δὲ τὴν κοράνην οὐκ ἀφήκας καταπεσάν;

ΠΕ. μὰ Δί οὐκ ἔγωγε. ΕΤ. ποῦ γὰρ ἔστιν; 90

ΠΕ. ἀπέπατο.

ΕΤ. οὐκ ἄρ' ἀφήκας ὦγάθ', ὡς ἀνδρείος εἶ.

ΕΠΟΨ. ἀνουγε τὴν ὕλην, ἔν' ἐξέλθω ποτέ.

ΕΤ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἔστι θηρίον;  
τίς ἢ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;

ΕΠΟΨ. τίνες εἰσὶ μ' οἱ ζητούντες; 95

ΕΤ. οἱ δώδεκα θεοὶ  
εἴξασιν ἐπιτρῆφαί σε.

ΕΠΟΨ. μῶν με σκώπτετον  
ὀρῶντε τὴν πτέρωσις; ἢ γὰρ, ὦ ξένοι,  
ἄνθρωπος. ΕΤ. οὐ σοῦ καταγελῶμεν.

ΕΠΟΨ. ἀλλὰ τοῦ;

λεακ ΕΤ. τὸ ράμφος ἡμῖν σου γέλοιον φαίνεται.

ΕΠΟΨ. τοιαῦτα μέντοι Σοφοκλῆς λυμαίνεται 100  
ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα.

ΕΤ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταῶς;

ΕΠΟΨ. ὄρνις ἔγωγε. ΕΤ. κατὰ σοὶ ποῦ τὰ πτερά;

ΕΠΟΨ. ἐξερρήκε. ΕΤ. πότερον ὑπὸ νόσου τινός;

ΕΠΟΥ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα 105  
 περορρυνεῖ, κατ' αὐθις ἕτερα φύομεν.  
 ἀλλ' εἴπατόν μοι, σφῶ τίν' ἐστόν;

ΕΤ. νώ; βροτώ.

ΕΠΟΥ. ποδαπὼ τὸ γένος δ' ;

ΕΤ. ὄθεν αἱ τριήρεις αἱ καλάι.

ΕΠΟΥ. μῶν ἡλιαστά;

ΕΤ. μᾶλλὰ θατέρου τρόπου,

ἀπηλιαστά *Heliaast-haters* 110

ΕΠΟΥ. σπείρεται γὰρ τοῦτ' ἐκεῖ  
 τὸ σπέρμ' ;

ΕΤ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.

ΕΠΟΥ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἤλθέτην;

ΕΤ. σοὶ συγγένεσθαι βουλομένω. ΕΠΟΥ. τίνος πέρι;

ΕΤ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος, ὥσπερ νῶ, ποτέ, 115  
 κἀργύριον ὠφείλῃσας, ὥσπερ νῶ, ποτέ,  
 κούκ ἀποδιδούς ἔχαιρες, ὥσπερ νῶ, ποτέ·

εἰτ' αὐθις ὀρνίθων μεταλλάξας φύσιν  
 καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,  
 καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς.  
 ταῦτ' οὖν ἰκέται νῶ πρὸς σὲ δεῦρ' ἀφίγημεθα, 120  
 εἴ τινα πόλιν φράσειας ἡμῖν εὐερον,  
 ὥσπερ σισύραν ἐγκατακλιῆναι μαλθακῆν.

ΕΠΟΥ. ἔπειτα μεῖζω τῶν Κραναῶν ζητεῖς πόλιν; *The H d*

ΕΤ. μεῖζω μὲν οὐδὲν, προσφορωτέραν δὲ νῶν. *h d*

ΕΠΟΥ. ἀριστοκρατεῖσθαι δήλος εἰ ζητῶν. 125

ΕΤ. ἐγώ;

ἦκιστα· καὶ τὸν Σκελλίου βδελύττομαι.

ΕΠΟΥ. ποίαν τιν' οὖν ἦδιστ' ἂν οἰκοῖτ' ἂν πόλιν;

ΕΤ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιαδί·  
 ἐπὶ τὴν θύραν μου πρῶ τις ἐλθὼν τῶν φίλων



- λέγοι ταδί· πρὸς τοῦ Διὸς τοῦλυμπίου, 130  
 ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία  
 λουσάμενα πρῶ· μέλλω γὰρ ἐστιῶν γάμους·  
 καὶ μηδαμῶς ἄλλως ποιήσης· εἰ δὲ μή,  
 μή μοι τότε γ' ἔλθης, ὅταν ἐγὼ πράττω κακῶς.
- ΕΠΟΥ. νῆ Δία ταλαιπώρων γε πραγμάτων ἐρᾶς. 135  
 ἀτὰρ ἔστι γ' ὅποιαν λέγεται εὐδαίμων πόλις  
 παρὰ τὴν ἐρυθρὰν θάλατταν. 145
- ΕΤ. οἶμοι, μηδαμῶς  
 ἡμῖν γε παρὰ θάλατταν, ἵν' ἀνακύψεται  
 κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία.  
 Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;
- ΕΠΟΥ. τί δ' οὐ τὸν Ἥλείον Λέπρεον οἰκίζετον  
 ἐλθόνθ'; 150
- ΕΤ. ὅτι νῆ τοὺς θεοὺς, ὅσ' οὐκ ἰδὼν,  
 βδελύττομαι τὸν Λέπρεον ἀπὸ Μελαυνθίου.
- ΕΠΟΥ. ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι,  
 ἵνα χρῆ κατοικεῖν.
- ΕΤ. ἀλλ' ἔγωγ' Ὀπούντιος  
 οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.  
 οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος; 155  
 σὺ γὰρ οἶσθ' ἀκριβῶς.
- ΕΠΟΥ. οὐκ ἄχαρις ἐς τὴν τριβῆν·  
 οὐ πρῶτα μὲν δεῖ ζῆν ἄνευ βαλαντίου.
- ΕΤ. πολλὴν γ' ἀφείλες τοῦ βίου κιβδηλίαν. κελευσθε ζῆν  
 ΕΠΟΥ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα (εἰς τὴν βίαν)  
 καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια. 160
- ΕΤ. ὑμεῖς μὲν ἄρα ζῆτε νυμφίων βίον.
- ΠΕ. φεῦ φεῦ.  
 ἢ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,  
 καὶ δύναμιν ἢ γένοιτ' ἂν, εἰ πίθοισθέ μοι.

ΕΠΟΥ. τί σοι πιθώμεσθ ;

ΠΕ. ὅ τι πίθησθε; πρῶτα μὲν

μη̄ περιπέτεσθε πανταχῆ κεχηνότες 165

ὡς τοῦτ' ἄτιμον τοῦργον ἐστίν. *αὐτίκα το τα κε α μοτ σοι*

ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἦν ἔρη,

τίς ἔστιν οὗτος; ὁ Τελέας ἐρεῖ ταδί·

ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος,  
ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταύτῳ μένων. 170

ΕΠΟΥ. νῆ τὸν Διόνυσον, εὖ γε μωμᾶ ταυταγι.

τί ἂν οὖν ποιῶμεν; ΠΕ. οἰκίσσατε μίαν πόλιν.

ΕΠΟΥ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;

ΠΕ. ἄληθες, ὧ σκαιότατον εἰρηκῶς ἔπος,  
βλέψον κάτω. ΕΠΟΥ. καὶ δὴ βλέπω. 175

ΠΕ. βλέπε νῦν ἄνω.

ΕΠΟΥ. βλέπω. ΠΕ. περιάγε τὸν τράχηλον.

ΕΠΟΥ. νῆ Δία

ἀπολαύσομαί τι δ', εἰ διαστραφήσομαι.

ΠΕ. εἰδές τι;

ΕΠΟΥ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.

ΠΕ. οὐχ οὗτος οὖν δήπου ἔστιν ὄρνιθων πόλος; \**si te*

ΕΠΟΥ. πόλος; τίνα τρόπον; 180

ΠΕ. ὥσπερ εἰ λέγοις τόπος \**seat*

ὅτιν δὲ πολεῖται τοῦτο καὶ διέρχεται \**si get*

ἅπαντα, διὰ τοῦτό γε καλεῖται νῦν πόλος.

ἦν δ' οἰκίσσητε τοῦτο καὶ φράξηθ' ἅπαξ, \**αὐτῆ*

ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.

ὥστ' ἄρξεται ἀνθρώπων μὲν ὥσπερ παρνόπων, \**185*

τοὺς δ' αὖ θεοὺς ἀπολείτε λιμῶ Μηλίφ.

ΕΠΟΥ. πᾶς;

ΠΕ. ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς.

εἶθ' ὥσπερ ἡμεῖς, ἦν ἰέναι βουλώμεθα

\* *jeu de nos meunel i*  
(*le uay*)

Πυθώδε, Βοιωτοὺς δίοδον αἰτούμεθα,  
 οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς, 190  
 ἦν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί,  
 διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους  
 τῶν μηρίων τὴν κνίσαν οὐ διαφρήσετε.

ΕΠΟΨ. ἰοὺ ἰοῦ·

*be-haet* μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,  
 μὴ γὰρ νόημα κομψότερον ἤκουσά πω· 195  
 ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,  
 εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.

ΠΕ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγῆσαιτο;

ΕΠΟΨ. σύ.

ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ  
 ἐδίδαξα τὴν φωνήν, ξυνῶν πολὺν χρόνον. 200

ΠΕ. πῶς δῆτ' ἂν αὐτοὺς ξυγκαλέσεις;

ΕΠΟΨ. ῥαδίως.

δευρὶ γὰρ ἐσβὰς αὐτίκα μάλ' ἐς τὴν λόχμην,  
 ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα,  
 καλοῦμεν αὐτούς· οἱ δὲ νῆν τοῦ φθέγματος  
 ἕανπερ ἐπακούσωσι, θεύσονται δρόμῳ. 205

ΠΕ. ὦ φίλτατ' ὀρνίθων σὺ, μὴ νυν ἔσταθι·  
 ἀλλ' ἀντιβολῶ σ', ἀγ' ὡς τάχιστ' ἐς τὴν λόχμην  
 ἔσβαινε κἀνεγείρε τὴν ἀηδόνα.

ΕΠΟΨ. ἄγε σύννομέ μοι, παῦσαι μὲν ὕπνου,

λύσον δὲ νόμους ἱερῶν ὕμνων, 210  
 οὓς διὰ θείου στόματος θρηνεῖς,  
 τὸν ἐμόν καὶ σὸν πολύδακρυν Ἴτυν  
 ἐλελιζομένη διεροῖς μέλεσιν  
 γέννος ξουθῆς·

καθαρὰ χωρεῖ διὰ φυλλοκόμου 215  
μίλακος ἤχῳ πρὸς Διὸς ἕδρας,

ἴν' ὁ χρυσοκόμας Φοῖβος ἀκούων  
 τοῖς σοῖς ἐλέγοις ἀντιφάλλων  
 ἐλεφαντόδετον φόρμυγα θεῶν  
 ἴστησι χορούς·  
 διὰ δ' ἀθανάτων στομάτων χωρεῖ  
 ξύμφωνος ὁμοῦ  
 θεία μακάρων ὀλολυγή.  
 (αὐλεῖ.)

220

ΠΕ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τούρνηθίου  
 οἶον κατεμελίτωσε τὴν λόχμην ὄλην.

ΕΤ. οὔτος. ΠΕ. τί ἔστιν; ΕΤ. οὐ σιωπήσει;

225

ΠΕ. τί δαί;

ΕΤ. οὔποψ μελωδεῖν αὐ παρασκευάζεται.

ΕΠΟΨ. ἐποποποποποποποποποποποι,

ἰῶ ἰῶ, ἰῶ ἰῶ ἰῶ ἰῶ

ἴτω τις ὠδε τῶν ἐμῶν ὁμοπτέρων·

ἴσοι τ' εὐσπόρους ἀγροίκων γύας

νέμεσθε, φῦλα μυρία κριθοτράγων

σπερμολόγων τε γένη

ταχὺ πετόμενα, μαλθακὴ ἰέντα γῆρυν.

ἴσα τ' ἐν ἄλοκι θαμὰ

βῶλον ἀμφιτιττυβίζεθ' ὠδε λεπτὸν

ἠδομένα φωνᾶ·

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ

ἴσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ

κλάδεσι νομὸν ἔχει,

τά τε κατ' ὄρεα, τά τε κοτινοτράγα, τά τε κομαρο-

φάγα,

230

ἀνύσατε πετόμενα πρὸς ἐμὰν αἰοιδάν·

τριοτὸ τριοτὸ τοτοβρίζ.

οἷ θ' ἐλείας μαρ' αὐλῶνας ὀξυστόμους

ἐμπίδας ~~κάπτεθ~~, ὅσα τ' εὐδρόσους γῆς τόπους 245  
 ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος,

ὄρνις τε πτεροποίκιλος  
 ἀτταγᾶς ἀτταγᾶς·

ἂν τ' ἐπὶ πόντιον οἶδμα θαλάσσης 250

φύλα μετ' ἀλκύνεσσι ποτᾶται.  
 δεῦρ' ἴτε πευσόμενοι τὰ νεώτερα,  
 πάντα γὰρ ἐνθάδε φύλ' ἀθροίζομεν  
 οἰωνῶν ταναοδείρων.

ἦκει γάρ τις δριμύς πρέσβυς, 255

καινὸς γνώμων, *δη πιαστικῶναι mind*  
 καινῶν ἔργων τ' ἐπιχειρητής.

ἀλλ' ἴτ' ἐς λόγους ἅπαντα,  
 δεῦρο δεῦρο δεῦρο δεῦρο.

τοροτοροτοροτοροτιξ. 260

κικκαβαῦ κικκαβαῦ.

τοροτοροτοροτορολιλιλίξ.

ΠΕ. ὄρᾳς τιν' ὄρνιν;

ΕΤ. *μὰ τὸν Ἀπόλλω ἴγώ μὲν οὐ*  
 καίτοι κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἄλλως ἄρ' οὐποψ, ὡς ἔοικ', ἐς τὴν λόχημν 265  
 ἐμβὰς ἐπῶζε χαραδριῶν μιμούμενος.

ΦΟ. τοροτιξ τοροτιξ.

ΠΕ. ὦγάθ', ἀλλὰ χούτοσι καὶ δὴ τις ὄρνις ἔρχεται.

ΕΤ. νῆ Δ' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δήπου ταῶς;

ΠΕ. οὗτος αὐτὸς νῶν φράσει τίς ἐστίν ὄρνις οὔτοσί; 270

ΕΠΟΨ. οὗτος οὐ τῶν ἠθάδων τῶνδ' ὦν ἑράθ' ὑμεῖς αἰεί,  
 ἀλλὰ λιμναῖος.

ΠΕ. *βᾶβαι, καλὸς γε καὶ φοινικιοῦς.*

ΕΠΟΨ. εἰκότως γε καὶ γὰρ ὄνομ' αὐτῷ ὅτι φοινι-  
~~κόπτερος~~. *φοινίς*

ΕΤ. οἶτος, ὦ σέ τοι. ΠΕ. τί βωστοεῖς;

ΕΤ. ἕτερος ὄρνις οὔτοςί. *Α 2 24 10*

ΠΕ. νῆ Δι' ἕτερος δῆτα χούτος ἔξεδρον χώραν ἔχων, *Π 15 24 10*

*Πικρ -* τίς ποτ' ἔσθ' ὁ μουσόμαντις ἀποπος ὄρνις οριβάτης; *Π 15 24 10*

*Γαλ* ΕΠΟΥ. ὄνομα τούτω Μῆδος ἔστι. *Π 15 24 10*

ΠΕ. Μῆδος; ὠναξ Ἡράκλεις *Π 15 24 10*

εἶτα πῶς ἄνευ καμήλου Μῆδος ὦν εἰσέπτατο;

ΕΤ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὔτοςί.

ΠΕ. τί τὸ τέρας τουτί ποτ' ἔστιν; οὐ σὺ μόνος ἄρ' ἦσθ'

ἔποψ, 280

ἀλλὰ χούτος ἕτερος;

ΕΠΟΥ, ἀλλ' οὔτος μὲν ἔστι Φιλοκλέους

ἔξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις

Ἴππίνικος Καλλίου καὶ Ἴππονίκου Καλλίας.

ΠΕ. Καλλίας ἄρ' οὔτος οὔρνις ἔστιν ὡς πτερορρνεῖ.

ΕΠΟΥ. ἄτε γὰρ ὦν γενναῖος ὑπὸ τε συκοφαντῶν τίλ-

λεται, 285

αἷ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.

ΠΕ. ὦ Πόσειδον, ἕτερος αὖ τις βαπτὸς ὄρνις οὔτοςί.

τίς ὀνομάζεται ποθ' οὔτος;

ΕΠΟΥ. οὔτοςί κατωφαγᾶς.

ΠΕ. ἔστι γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;

ΕΤ. πῶς ἂν οὖν Κλεώνυμός γ' ὦν οὐκ ἀπέβαλε τὸν λόφον;

ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἢ λόφωσις ἢ τῶν ὀρνέων; *Π 15 24 10*

ἢ 'πὶ τὸν δίαυλον ἦλθον; *Π 15 24 10*

ΕΠΟΥ. ὥσπερ οἱ Κᾶρες μὲν οὐχ *Π 15 24 10*

ἐπὶ λόφων οἰκοῦσιν, ἀγάθ', ἀσφαλείας οὐνεκα.

ΠΕ. ὦ Πόσειδον, οὐχ ὀρᾶς ὅσον συνείλεκται κακὸν

ὀρνέων; 295

ΕΤ. ὠναξ Ἀπολλον, τοῦ νέφους. ἰοῦ ἰοῦ

οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

*X The Ravens migrate across the hill -*

*=*

ΕΠΟΥ. οὔτοσὶ πέρδιξ, ἐκεινοσὶ δὲ νῆ Δί' ἀτταγῆς,  
οὔτοσὶ δὲ πηνέλοψ, ἐκεινοσὶ δὲ γ' ἀλκυών.

ΕΤ. τίς γάρ ἐσθ' οὔπισθεν αὐτῆς;

Βοή  
κῆρ. 205  
cf. 225

ΕΠΟΥ. δοστις ἐστί; κειρύλος.

ΠΕ. κειρύλος γάρ ἐστιν ὄρνις; 300

ΕΤ. οὐ γάρ ἐστι Σπορογίλος;

ΕΠΟΥ. χαῦτή γε γλαυξ.

ΕΤ. τί φῆς; τίς γλαυκ' Ἀθήναξ ἤγαγε;

ΕΠΟΥ. κίττα, τρογών, κορυδός, ἐλεᾶς, ὑποθυμῖς, περι-  
στερά,

νέροτος, ἰέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,  
πορφυρίς, κερχηῆς, κολυμβῖς, ἀμπελῖς, φήνη, δρύοψ.

ΕΤ. ἰοὺ ἰοὺ τῶν ὀρνέων, 305

ἰοὺ ἰοὺ τῶν καψίχων

οἶα πιπιλίξουσι καὶ τρέχουσι διακεκραγότες.

ἄρ' ἀπειλοῦσίν γε νῶν; οἴμοι, κεχήνασίν γέ τοι

καὶ βλέπουσιν εἰς σὲ κάμέ.

ΠΕ. τοῦτο μὲν κάμοι δοκεῖ.

ΧΟ. ποποποποποποποπού μ' ἄρ' ὅς ἐκάλεσε; τίνα τόπον

ἄρα νέμεται; 310

ΕΠΟΥ. οὔτοσὶ πάλαι πάρεμι κοῦκ ἀποστατῶ φίλων.

ΧΟ. τιτιτιτιτιτιτιτίνα λόγον ἄρα ποτὲ πρὸς ἐμὲ φίλου  
ἔχων; 315

ΕΠΟΥ. κοινόν, ἀσφαλῆ, δίκαιον, ἠδὸν, ὠφελήσιμον.

ἄνδρε γὰρ λεπτῶ λογιστὰ δεῦρ' ἀφίχθον ὡς ἐμέ. 320

ΧΟ. ποῦ; πᾶ; πῶς φῆς;

ΕΠΟΥ. φήμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα  
δύο·

ἦκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.

ΧΟ. ὦ μέγιστον ἐξαμαρτῶν ἐξ ἕτου ἰράφην ἐγώ,

πῶς λέγεις; ΕΠΟΥ. μήπω φοβηθῆς τὸν λόγον.

ΧΟ. τί μ' εἰργάσω;

ΕΠΟΨ. ἄνδρ' ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.

ΧΟ. καὶ δέδρακας τοῦτο τοῦργον; 325

ΕΠΟΨ. καὶ δεδρακῶς γ' ἦδομαι.

ΧΟ. κάστων ἤδη που παρ' ἡμῖν;

ΕΠΟΨ. εἰ παρ' ὑμῖν εἴμ' ἐγώ.

ΧΟ. ἔα ἔα, στρ.

προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν

ὄς γὰρ φίλος ἦν ὀμότροφά θ' ἡμῖν

ἐνέμετο πεδία παρ' ἡμῖν, 330

παρέβη μὲν θεσμούς ἀρχαίους,

παρέβη δ' ὄρκους ὀρνίθων

ἔς δὲ δόλον ἐκάλεσε, παρέβαλέ τ' ἐμὲ παρὰ

γένος ἀνόσιον, ὕπερ ἕξ ὕτου ἔγενετ' ἐπ' ἐμοὶ

πολέμιον ἐτράφη. 335

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἔστιν ὕστερος λόγος·

τῷ δὲ πρεσβύτῳ δοκεῖ μοι τῷδε δοῦναι τὴν δίκην

διαφορηθῆναί θ' ὑφ' ἡμῶν.

ΠΕ. ὡς ἀπωλόμεσθ' ἄρα.

ΕΤ. αἴτιος μέντοι σὺ νῶν εἰ τῶν κακῶν τούτων μόνος.

ἐπὶ τί γάρ μ' ἐκείθεν ἦγες; 340

ΠΕ. ἴν' ἀκολουθοίης ἐμοί.

ΕΤ. ἴνα μὲν οὖν κλάοιμι μεγάλα.

ΠΕ. τοῦτο μὲν ληρεῖς ἔχων

κάρτα· πῶς κλαύσει γὰρ, ἦν ἄπαξ γε τῷφθαλμῷ

ἑκκοπῆς;

ΧΟ. ἰὼ ἰὼ, ἀντ.

ἔπαγ', ἐπιθ', ἐπίφερε πολέμιον

ὄρμᾶν φονίαν, πτέρυγά τε παντᾶ 345

περίβαλε περὶ τε κύκλωσαι·

ὡς δεῖ τῷδ' οἰμῶζειν ἄμφω



καὶ δοῦναι ρύγχει φορβάν.  
 οὔτε γὰρ ὄρος σκιερὸν οὔτε νέφος αἰθέριον  
 οὔτε πολὺν πέλαγος ἔστιν ὃ τι δέξεται 350  
 τὰδ' ἀποφυγόντε με.

ἀλλὰ μὴ μέλλωμεν ἤδη τὰδε τίλλειν καὶ δάκνειν.  
 ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας·

ΕΤ. τοῦτ' ἐκεῖνο· ποῖ φύγω δύστηνος;

ΠΕ. οὗτος, οὐ μενεΐς;

ΕΤ. ἦν' ὑπὸ τούτων διαφορηθῶ;

ΠΕ. πῶς γὰρ ἂν τούτους δοκεῖς  
 ἐκφυγεῖν; ΕΤ. οὐκ οἶδ' ὕπως ἂν.

ΠΕ. ἀλλ' ἐγὼ τοῖ σοι λέγω  
 ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν χυτρών.

ΕΤ. τί δὲ χύτρα νέω γ' ὠφελήσει;

ΠΕ. γλαυῆξ μὲν οὐ πρόσεισι νῶν·

ΕΤ. τοῖς δὲ γαμφώνυξι τοισδί;

ΠΕ. τὸν ὀβελίσκον ἀρπάσας  
 εἶτα κατὰπηξον πρὸ σαυτοῦ. 360

ΕΤ. τοῖσι δ' ὀφθαλμοῖσι τί;

ΠΕ. ὀξύβαφον ἐντευθενὶ πρόθου λαβὼν ἢ τρύβλιον.

ΕΤ. ὦ σοφώτατ', εὖ γ' ἀνεύρες αὐτὸ καὶ στρατηγικῶς.  
ὑπερακοιτίκεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.

ΧΟ. ἐλελελεῦ, χῶρει, κάθες τὸ ρύγχος· οὐ μέλλειν ἐχρῆν.  
 ἔλκε, τίλλε, παῖε, δεῖρε, κόπτε πρῶτην τὴν χύτραν. 365

ΕΠΟΥ. εἰπέ μοι τί μέλλετ', ὃ πάντων κάκιστα θηρίων,  
 ἀπολέσαι, παθόντες οὐδὲν, ἄνδρε καὶ διασπάσαι  
 τῆς ἐμῆς γυναικὸς ὄντε ξυγγενῆ καὶ φυλέτα;

ΧΟ. φεισόμεσθα γὰρ τί τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;  
 ἢ τίνας τισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι; 370

ΕΠΟΥ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ, τὸν δὲ νοῦν εἰσὶν  
 φίλοι,

καὶ διδάξοντές τι δευρ' ἤκουσιν ὑμᾶς χρήσιμον;

ΧΟ. πῶς δ' ἂν οἷδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε  
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς;

ΕΠΟΨ. ἀλλ' ἀπ' ἐχθρῶν δῆτα παλλὰ μανθάνουσιν οἱ σοφοί.  
ἢ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλων  
οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθύς ἐξηνάγκασεν.  
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοῦ  
φίλων

378

ἐκπονεῖν θ' ὑψηλὰ τεῖχη ναῦς τε κεκτῆσθαι μακράς.  
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.

ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ,  
χρήσιμον μάθοι γὰρ ἂν τις κατὰ τῶν ἐχθρῶν σοφόν.

ΠΕ. οἶδε τῆς ὀργῆς χαλᾶν εἷξασιν. ἀναγ' ἐπὶ σκέλος.

ΕΠΟΨ. καὶ δίκαιόν γ' ἐστὶ, κάμοι δεῖ νέμειν ὑμᾶς χάριν.

ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοὶ πω πράγμ' ἐνηντιώμεθα. 383

ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἢ πρίν' ὥστε τὴν χύτραν  
τώ τε τρυβλίῳ καθίει

καὶ τὸ δόρυ χρῆ, τὸν ὀβελίσκον,

περιπατεῖν ἔχοντας ἡμᾶς

τῶν ὑπλῶν ἐντός, παρ' αὐτῆν

390

τὴν χύτραν ἄκραν ὀρῶντας

ἐγγύς· ὡς οὐ φευκτέον νῶν.

ΕΤ. ἔτεδόν, ἦν δ' ἄρ' ἀποθάνωμεν,

κατορυχησόμεσθα ποῦ γῆς;

ΠΕ. ὁ Κεραμεικὸς δέξεται νῶ.

395

δημοσίᾳ γὰρ ἵνα ταφῶμεν,

φήσομεν πρὸς τοὺς στρατηγούς

μαχομένῳ τοῖς πολεμίοισιν

ἀποθανεῖν ἐν Ὀρνεαῖς.

ΧΟ. ἀναγ' ἐς τάξιν πάλιν ἐς ταυτὸν, καὶ τὸν θυμὸν κατάθου κίψας

καὶ τὸν θυμὸν κατάθου κίψας

*Orneai on Ornea = Ornea. So the birds.  
Orneai in Orneai was Ornea. 2  
Orneai was Ornea. In the same way  
Orneai was Ornea. In the same way  
Orneai was Ornea. In the same way*

παρὰ τὴν ὄργην ὥσπερ ὀπλίτης·  
 κάναπυθώμεθα τοῦσδε, τίνες ποτὲ,  
 καὶ πόθεν ἔμολον,  
 ἐπὶ τίνα τ' ἐπίνοιαν.

405

ἰὼ ἔποψ, σέ τοι καλῶ. //

ΕΠΟΥ. καλεῖς δὲ τοῦ κλύειν θέλων;

ΧΟ. τίνες ποθ' οἶδε καὶ πόθεν;

ΕΠΟΥ. ξένω σοφῆς ἀφ' Ἑλλάδος.

ΧΟ. τύχη δὲ ποία κομί-

410

ζει ποτ' αὐτὰ πρὸς ὀρ-  
 νιθας ἐλθεῖν;

ΕΠΟΥ. ἔρωσ

βίου διαίτης τε, καὶ  
 σοὶ ξυνοικεῖν τε καὶ  
 σοὶ ξυνεῖναι τὸ πᾶν.

ΧΟ. τί φῆς;

λέγουσι δὲ δὴ τίνας λόγους;

415

ΕΠΟΥ. ἄπιστα καὶ πέρα κλύειν.

ΧΟ. ὄρᾳ τι κέρδος ἐνθάδ' ἄξιον μονῆς,

ὅτῳ πέποιθέ μοι ξυνῶν  
 κρατεῖν ἂν ἢ τὸν ἐχθρὸν ἢ  
 φίλοισιν ὠφελεῖν ἔχειν;

420

ΕΠΟΥ. λέγει μέγαν τιν' ὄλβον οὔ-

τε λεκτὸν οὔτε πιστὸν, ὡς  
 σὰ γὰρ τὰ πάντα ταῦτα καὶ  
 τὸ τῆδε καὶ τὸ κεῖσε καὶ  
 τὸ δεῦρο προσβιβᾶ λέγων.

425

ΧΟ. πότερα μαινόμενος;

ΕΠΟΥ. ἄφατον ὡς φρόνιμος.

ΧΟ. ἐνι σοφόν τι φρενί;

ΕΠΟΥ. πυκνότατον κίναδος,

ΟΡΝΙΘΕΣ.

41

σόφισμα, κύρμα, τρίμμα, παιπάλημ' ὄλον.

430

ΧΟ. λέγειν λέγειν κέλευέ μοι.  
κλύων γάρ ὦν σύ μοι λέγεις  
λόγων ἀνεπτέρωμαι.

ΕΠΟΨ. ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν

ταύτην λαβόντε κρεμάσατον τύχῳγαθῇ

εἰς τὸν ἵπρον εἴσω, πλησίον τοῦπιστάτου <sup>435</sup> *causeiron for the*  
σὺ δὲ τοῦσδ' ἐφ' οἷσπερ τοῖς λόγοις συνέλεξ' *not with which*  
φράσον, δίδαξον. *εἶναι οὐκ ἐπὶ τῷ*  
*rack.*

ΠΕ. <sup>440</sup> *440* μὰ τὸν Ἀπόλλω ἴγῳ μὲν οὐ,

ἦν μὴ διάθωνται γ' οὔδε διαθήκην ἐμοί

ἦνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο,

440

ὁ μαχαιροποιός, μὴ δάκνειν τούτους ἐμέ.

ΧΟ. διατίθεμαι ἴγῳ.

ΠΕ. κατόμοσόν νυν ταυτά μοι

ΧΟ. ὄμνυμ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς

445

καὶ τοῖς θεαταῖς πᾶσιν ΠΕ. ἔσται ταυταγί.

ΧΟ. εἰ δὲ παραβαλὴν, ἐνὶ κριτῇ νικᾶν μόνον.

ΠΕ. ἀκούετε λεψὶ τοὺς ὀπλίτας νυνμενὶ

ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε,

449

σκοπεῖν δ' ὅ τι ἂν προγράψωμεν ἐν τοῖς πινα-  
κίοις.

ΧΟ. δολερὸν μὲν αἰεὶ κατὰ πάντα δὴ τρόπον

στρ.

πέφυκεν ἄνθρωπος· σὺ δ' ὅμως λέγε μοι.

τάχα γὰρ τύχοις ἂν

χρηστὸν ἐξειπῶν ὅ τι μοι παρορᾶς, ἢ

δύναμιν τινα μελίζω

455

παραλειπομένην ὑπ' ἐμῆς φρενὸς ἀξυνέτου·

σὺ δὲ τοῦθ' οὐρᾶς λέγ' εἰς κοινόν.

ὁ γὰρ ἂν σὺ τύχης μοι

ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.

ἀλλ' ἐφ' ὅτ' ἄνωπερ πράγματι τὴν σὴν ἤκεις γνώμην  
ἀναπέεις, 480

λέγε θαρρήσας ὡς τὰς σπανδὰς οὐ μὴ πρότερον  
παραβῶμεν.

ΠΕ. καὶ μὴν ὀργῶ νῆ τὸν Δία καὶ προπεφύραται λόγος  
εἰς μοι,

ὄν διαμάττειν οὐ κωλύει. φέρε παῖ στέφανον.  
καταχεῖσθαι

κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.

ΕΤ. δειπνήσειν μέλλομεν, ἦ τί;

ΠΕ. μὰ Δί', ἀλλὰ λέγειν ζητῶ τι πάλα, μέγα καὶ

*faded* λαοῦν ἔπος τι, 485

ὃ τι τὴν τούτων θραύσει ψυχὴν οὕτως ὑμῶν  
ὑπεραλγῶ,

οὔτινες ὄντες πρότερον βασιλῆς

ΧΟ. ἡμεῖς βασιλῆς; τίνοις ἡμεῖς;

ΠΕ. πάντων ὀπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδὶ, καὶ τοῦ  
Διὸς αὐτοῦ,

ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε  
καὶ γῆς. ΧΟ. καὶ γῆς; ΠΕ. νῆ τὸν Ἀπόλλω. 470

ΧΟ. τουτὶ μὰ Δί' οὐκ ἐπεπύσμη.

ΠΕ. ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσωπον  
πεπάτηκας,

ὃς ἔφασκε λέγων κορυδῶν πάντων πρώτην ὄρνιθα  
γενέσθαι,

προτέραν τῆς γῆς, κάπειτα νόσφ' τὸν πατέρ' αὐτῆς  
ἀποθνήσκειν.

γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι πεμπταῖον τὴν  
δ' ἀποροῦσαν

ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ  
κατορύξαι. 475

ΕΤ. ὁ πατήρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεὺς  
Κεφαλῆσιν.

ΕΠΟΨ. οὐκ οὖν δῆτ' εἰ πρότεροι μὲν γῆς, πρότεροι δὲ  
θεῶν ἐγένοντο,  
ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ  
βασιλεία;

ΕΤ. νῆ τὸν Ἀπόλλω· πάνυ τοῖσιν χρή ρύγχοσ βόσκειν  
σε τὸ λοιπόν  
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκήπτρον τῷ  
δρυκολάπτῃ. *μυθόρεκτα* 480

ΠΕ. ὡς οὐχὶ θεοὶ τοῖσιν ἦρχον τῶν ἀνθρώπων τὸ παλαιόν,  
ἀλλ' ὄρνιασ, κάβασιλενον, πόλλ' ἔστί τεκμήρια  
τούτων.

ἀντίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρύν', ὡς  
ἐτυράνει

ἦρχέ τε Περσῶν πρῶτον πάντων, Δαρείου καὶ  
Μεγαβάξου.

ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἐτ'  
ἐκείνης. 485

ΕΤ. διὰ ταῦτ' ἄρ' ἔχωι καὶ νῦν ὥσπερ βασιλεὺς ὁ  
μέγασ διαβάσκει  
ἐπὶ τῆς κεφαλῆς τὴν κορβασίαν τῶν ὀρνίθων μόνος α *τέλια*  
ὀρθήν.

ΠΕ. οὕτω δ' ἰσχυέ τε καὶ μέγασ ἦν τότε καὶ πολὺς,  
ὥστ' ἔτι καὶ νῦν

ὑπὸ τῆς ῥόμης τῆς τότε ἐκείνης, ὁπότεν νόμον  
ὀρθριον ἄσῃ,

ἀνακηδῶσιν πάντες ἐπ' ἔργον, χαλκῆς, κεραμῆς,  
σκυλοδέψαι, *Ἰσθμωαίειο* 490

σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευτολურασπι-  
δοπηγοί.

οἱ δὲ βαδίζουσ' ὑποδησάμενοι νύκτωρ.

ΕΤ. ἐμὲ τοῦτό γ' ἐρώτα.

χλαῖναν γὰρ ἀπόλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων  
διὰ τοῦτον.

ἐς δεκάτην γὰρ ποτε παιδαρίου κληθεὶς ὑπέπινον  
ἐν ἄστει,

κάρτι καθεῦδον· καὶ πρὶν δειπνεῖν τοὺς ἄλλους,  
οὗτος ἄρ' ἦσε, 495

καὶ γὰρ νομίσας ὄρθρον ἐχώρουν Ἀλιμουναδαί, κάρτι  
προκύπτω

ἔξω τείχους, καὶ λαποδύτης παίει ρεπάλαφ με τὸ  
νώτον

*χρ: ἐπειθε τοι κεν  
ὅτι καὶ ἐπὶ τῆ  
ὅτι καὶ ἀνωγ*  
καὶ γὰρ πίπτω, μέλλω τε βοᾶν. ὁ δ' ἀπέβλισε θοί-  
μάτιόν μου.

ΠΕ. ἰκτίνας δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε κάβασιλευε.

ΕΠΟΥ. τῶν Ἑλλήνων; 500

ΠΕ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων  
προκυλινδεῖσθαι τοῖς ἰκτίνοισι.

ΕΤ. νῆ τὸν Διόνυσον, ἐγὼ γοῦν  
ἐκυλινδούμην ἰκτίνον ἰδῶν. καὶ θ' ὑπτίως ἂν ἀνα-  
χάσκων

ὀβολὸν κατεβρέχθισα· κατὰ κενὸν τὸν θύλακον  
οἴκαδ' ἀφείλκων.

ΠΕ. Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ βα-  
σιλεὺς ἦν·

χωπὸθ' ὁ κόκκυξ εἶποι κόκκυ, τότε ἂν οἱ Φοίνικες  
ἅπαντες 505

τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις  
ἐθέριζον.

ΕΤ. τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦπος ἀληθῶς· κόκκυ, ψωλοὶ  
πεδίονδε.

- ΠΕ. ἦρχον δ' οὕτω σφόδρα τὴν ἀρχὴν, ὥστ' εἴ τις καὶ  
 βασιλεύει  
 ἐν ταῖς πόλεσιν τῶν Ἑλλήνων, Ἀγαμέμνων ἢ  
 Μενέλαος,  
 ἐπὶ τῶν σκῆπτρων ἐκάθητ' ὕρνις, μετέχων ὅ τι  
 δωροδοκοίη. 510
- ΕΤ. τουτὶ τοίνυν οὐκ ἤδη γὰρ καὶ δῆτά μ' ἐλάμβανε θαῦμα,  
 ὅπότε' ἐξέλθοι Πριάμὸς τις ἔχων ὄρνιν ἐν τοῖσι  
 τραγφοδοῖς.  
 ὁ δ' ἄρ' εἰστήκει τὸν Λυσικράτη τηρῶν ὅ τι δωρο-  
 δοκοίη.
- ΠΕ. ὁ δὲ δεινότατόν γ' ἐστὶν ἀπάντων, ὁ Ζεὺς γὰρ ὁ  
 νῦν βασιλεύων  
 αἰτὸν ὄρνιν ἔστηκεν ἔχων ἐπὶ τῆς κεφαλῆς, βα-  
 σιλεὺς ὦν 515  
 ἢ δ' αὖ θυγάτηρ γλαυχ', ὁ δ' Ἀπόλλων ὥσπερ  
 θεράπων ἱέρακα.
- ΧΟ. νῆ τὴν Δήμητρ' εὖ ταῦτα λέγεις. τίνος οὖνεκα  
 ταῦτ' ἄρ' ἔχουσιν;
- ΠΕ. ὦ ὅταν θύων τις ἔπειτ' αὐτοῖς εἰς τὴν χεῖρ', ὥς  
 νόμος ἐστὶ,  
 τὰ σπλάγχνα διδῶ, τοῦ Διὸς οὗτοι πρότεροι τὰ  
 σπλάγχνα λάβωσιν.  
 ὦμνυ τ' οὐδεὶς τότ' ἂν ἀνθρώπων θεὸν, ἀλλ' ὄρ-  
 νιθας ἕπαντες. 520
- Λάμπων δ' ὄμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν  
 ἕξαπατᾶ τι  
 οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἀγίους τ'  
 ἐνόμιζον,  
 νῦν δ' ἀνδράποδ', ἠλιθίους, Μανᾶς  
 ὥσπερ δ' ἤδη τοὺς μαινομένους



- βάλλουσ' ὑμᾶς, κὰν τοῖς ἱεροῖς 525  
 πᾶς τις ἐφ' ὑμῖν ὀρνιθευτῆς  
 ἴστησι βρόχους, παγίδας, ῥάβδους,  
 ἔρκη, νεφέλας, δίκτυα, πηκτάς·  
 εἶτα λαβόντες πωλοῦσ' ἀθρόους·  
 οἱ δ' ὠνοῦνται βλιμάζοντες 530  
 κούδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν,  
 ὀπτησάμενοι παρέθενθ' ὑμᾶς,  
 ἀλλ' ἐπικνωσιν τυρόν, ἔλαιον,  
 σίλφιον, ὄξος, καὶ τρίψαντες  
 κατὰχυσμ' ἕτερον γλυκὺ καὶ λιπαρόν, 535  
 κᾶπειτα κατεσκέδασαν θερμόν  
 τοῦτο καθ' ὑμῶν  
 αὐτῶν ὥσπερ κενεβρείων. *δαίμοι καὶ*
- ΧΟ. πολὺ δὴ πολὺ δὴ χαλεπωτάτους λόγους 540  
 ἤνεγκας, ἄνθρωφ'· ὡς ἐδάκρυσά γ' ἐμῶν  
 πατέρων κάκην, οἷ  
 τάσδε τὰς τιμὰς προγόνων παραδόντων,  
 ἐπ' ἐμοῦ κατέλυσαν.  
 σὺ δέ μοι κατὰ δαίμονα καὶ κατὰ συντυχίαν  
 ἀγαθὴν ἤκεις ἐμοὶ σωτήρ. 545  
 ἀναθεὶς γὰρ ἐγὼ σοι  
 τά τε νοττία κάμαντον οἰκήσω.  
 ἀλλ' ὅ τι χρὴ δρᾶν, σὺ δίδασκε παρών· ὡς ζῆν  
 οὐκ ἄξιον ἡμῖν,  
 εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βα-  
 σιλείαν.
- ΠΕ. καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων πόλιν 550  
 εἶναι,  
 κᾶπειτα τὸν ἀέρα πάντα κύκλω καὶ πᾶν τοῦτ' ὁ  
 μεταξὺ

περιτειχίζειν μεγάλας πλίνθους ὀπταῖς ὥσπερ  
Βαβυλῶνα.

ΕΤ. ὦ Κερβρίονα καὶ Πορφυρίων, ὡς σμερδαλέον τὸ  
πόλισμα.

ΠΕ. κάπειτ' ἦν τοῦτ' ἐπανεστήκη, τὴν ἀρχὴν τὸν Δί'  
ἀπαιτεῖν

κάν μὲν μὴ φῆ μηδ' ἐβελήση μηδ' εὐθὺς γνωσι-  
μαχίση, 555

ιερὸν πόλεμον πρωνδᾶν αὐτῷ, καὶ τοῖσι θεοῖσιν  
ἀπειπεῖν

διὰ τῆς χώρας τῆς ὑμετέρας ἐπ' ἐρωτικά μὴ δια-  
φοιτᾶν.

τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα  
κελεύω, 561

ὡς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοι-  
πόν·

κάπειτα θεοῖς ὕστερον αὐθις· προσνείμασθαι δὲ  
πρεπόντως

τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἀρμόττη καθ'  
ἕκαστον·

ἦν Ἀφροδίτῃ θύῃ, πυροῦς ὄρνιθι φαληρίδι θύειν 566

ἦν δὲ Ποσειδῶνι τις οἶν θύῃ, νήττη πυροῦς κα-  
θαγίζειν.

ἦν δ' Ἑρακλέει θύῃσι, λάρῳ μαστοῦς θύειν με-μελλ-  
λιούττας· κεκῆδ

κάν Δίι θύῃ βασιλεῖ κριόν, βασιλεὺς ἐστ' ὀρνίλος  
ὄρνις,

ᾧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην  
σφαγιάζειν.

ΕΤ. ἦσθην σέρφῳ σφαγιαζομένῳ. βροντάτω νῦν ὁ  
μέγας Ζάν. 570

ΧΟ. καὶ πῶς ἡμῶς νομοῖσι θεοὺς ἄνθρωποι κοῦχλι  
κολοιοῦς,

οἱ πετόμεσθα πτέρυγας τ' ἔχομεν;

ΠΕ. ληρεῖς καὶ ἡ Δί' ὃ γ' Ἑρμῆς  
πέτεται θεὸς ὦν πτέρυγας τε φορεῖ, κάλλοι γε  
θεοὶ πάνυ πολλοί.

αὐτίκα Νίκη πέτεται πτερυγῶν χρυσαῖν, καὶ ἡ  
Δί' Ἑρως γε·

Ἴριω δέ γ' Ὀμηρος ἔφασκε ἰκέλην εἶναι τρήρωνι  
πελειῆ. 575

ὁ Ζεὺς δ' ἡμῶν οὐ βροντήσας πέμπει πτερόεντα  
κεραυνόν;

ΧΟ. ἦν δ' οὖν ἡμῶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι τὸ μηδὲν,  
τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ; ΠΕ. τότε χρῆ  
στρουθῶν νέφος ἄρθεν

καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν  
ἀνακάψαι.

κάπειτ' αὐτοῖς ἡ Δημήτηρ πυροὺς πεινώσι με-  
τρεῖτω. 580

ΕΤ. οὐκ ἐθελήσει μὰ Δί', ἀλλ' ὄψει προφάσεις αὐτὴν  
παρέχουσιν.

ΠΕ. οἱ δ' αὖ κόρακες τῶν ζευγαρίων, οἷσιν τὴν γῆν  
καταρούσιν,

καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς ἐκκοψάντων  
ἐπὶ πείρᾳ·

εἶθ' ὃ γ' Ἀπόλλων ἰατρός γ' ὦν ἰάσθω μισθο-  
φορεῖ δέ.

ΕΤ. μὴ, πρὶν γ' ἂν ἐγὼ τὸ βουδαρίον τῷ μὲν πρῶτιστ'  
ἀποδώμαι. 585

ΠΕ. ἦν δ' ἡγῶνται σὲ θεόν, σὲ βίον, σὲ δὲ Γῆν, σὲ  
Κρόνον, σὲ Ποσειδῶν,

ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΧΟ. λέγε δὴ μοι τῶν ἀγαθῶν ἓν.

ΠΕ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρμυπες οὐ  
κατέδονται,

ἀλλὰ γλαυκῶν λόχος εἰς αὐτοὺς καὶ κερχνηδῶν  
ἐπιτρίψει.

εἶθ' οἱ κύνιπες καὶ ψῆγες αἰεὶ τὰς συκάς οὐ κα-  
τέδονται, 590

ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία  
κιχλῶν.

ΧΟ. πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ τοί-  
του σφόδρ' ἐρώσι.

ΠΕ. τὰ μέταλλ' αὐτοῖς μαντευομένοις οὔτοι δώσουσι τὰ  
χρηστά,

τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν  
κατεροῦσιν,

ὥστ' ἀπολείται τῶν ναυκλήρων οὐδεὶς. 595

ΧΟ. πῶς οὐκ ἀπολείται;

ΠΕ. προερεῖ τις αἰεὶ τῶν ὀρνίθων μαντευομένῳ περὶ  
τοῦ πλοῦ'

νυνὶ μὴ πλεῖ, χειμῶν ἔσται· νυνὶ πλεῖ, κέρδος ἐπέσται.

Εἴ. γαῦλον κτῶμαι καὶ ναυκληρῶ, κοῦκ ἂν μείναιμι  
παρ' ὑμῖν.

ΠΕ. τοὺς θησαυροὺς τ' αὐτοῖς δείξουσ' οὓς οἱ πρότερον  
κατέθεντο

τῶν ἀργυρίων· οὔτοι γὰρ ἴσασι. λέγουσι δέ τοι  
τάδε πάντες, 600

οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ'  
ὄρνις.

Εἴ. πωλῶ γαῦλον, κτῶμαι σμιυῖνην, καὶ τὰς ὑδρίας  
ἀνορύττω. //

ΧΟ. πῶς δ' ἔγχεϊαν δάσουσ' αὐτοῖς, οὖσαν παρὰ  
τοῖσι θεοῖσιν;

ΠΕ. ἦν εὖ πράττωσ', οὐχ ὑγίεια μεγάλη τοῦτ' ἐστί;

ΕΤ. σάφ' ἴσθι,

ὡς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς  
ὑγιάινει. 605

ΧΟ. πῶς δ' εἰς γῆρας ποτ' ἀφίξονται; καὶ γὰρ τοῦτ'  
ἔστ' ἐν Ὀλύμπῳ.

ἢ παιδάρι' ὄντ' ἀποθνήσκειν δεῖ;

ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς

ἔτι προσθήσουσ' ὄρνιθες ἔτη. ΧΟ. παρὰ τοῦ;

ΠΕ. παρὰ τοῦ; παρ' ἑαυτῶν.

οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γεγενας ζῶει λακέρυζα  
κορώνη;

ΕΤ. αἰβοῖ, ὡς πολλῶ κρείττους οὗτοι τοῦ Διὸς ἡμῖν  
βασιλεύειν. 610

ΠΕ. οὐ γὰρ πολλῶ;.....

πρῶτον μὲν γ' οὐχὶ νεῶς ἡμᾶς

οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,

οὐδὲ θυρώσαι χρυσαῖσι θύραις,

ἀλλ' ὑπὸ θάμνοισι καὶ πρινιδίοις 615

οἰκήσουσιν. τοῖς δ' αὖ σεμνοῖς

τῶν ὄρνιθων δένδρον ἐλάας

ὁ νεῶς ἔσται· κούκ εἰς Δελφούς

οὐδ' εἰς Ἄμμων' ἐλθόντες ἐκεῖ

θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις 620

καὶ τοῖς κοτίνοις στάντες ἔχοντες

κριθὰς, πυροὺς, εὐξόμεθ' αὐτοῖς

ἀνατείνοντες τῷ χεῖρ' ἀγαθῶν

διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν

παραχρήμ' ἔσται

πυρούς ὀλίγους προβαλοῦσιν.

625

ΧΟ. ᾧ φίλτατ' ἔμοι πολὺ πρεσβυτῶν ἐξ ἐχθίστου με-  
ταπίπτων,  
οὐκ ἔστιν ὅπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γνώμης  
ἔτ' ἀφείμην.

ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις  
ἐπηπείλησα καὶ κατώμοσα,  
ἦν σὺ παρ' ἐμὲ θέμενος  
ὀμόφρονας λόγους δικαίους,  
ἀδόλους, ὀσίους.

630

ἐπὶ θεοῦ ἴης,

ἔμοι φρονῶν ξυνοδὰ, μὴ  
πολὺν χρόνον θεοῦς ἔτι  
σκήπτρα τὰμὰ τρίψειν.

635

ἀλλ' ὅσα μὲν δεῖ ῥώμῃ πράττειν, ἐπὶ ταῦτα τετα-  
ξόμεθ' ἡμεῖς.

ὅσα δὲ γνώμῃ δεῖ βουλευεῖν, ἐπὶ σοὶ τάδε πάντ'  
ἀνάκειται.

ΕΠΟΨ. καὶ μὴν μὰ τὸν Δί' οὐχὶ νυστάζειν γ' ἔτι  
ᾠρα ἄστιν ἡμῖν οὐδὲ μελλονικίαν,  
ἀλλ' ὡς τάχιστα δεῖ τι δρᾶν πρῶτον δέ γε  
εἰσέλθετ' ἐς νεοττιάν τε τὴν ἐμὴν  
καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα,  
καὶ τοῦνομ' ἡμῖν φράσατον. ΠΕ. ἀλλὰ ῥάδιον.  
ἔμοι μὲν ὄνομα Πεισθέταιρος, τρωδεδὶ  
Εὐελπίδης Κριῶθεν.

645

ΕΠΟΨ. ἀλλὰ χαίρετον  
ἄμφω. ΠΕ. δεχόμεθα.

ΕΠΟΨ. δεῦρο τοῖνον εἵσιτον.

ΠΕ. ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς. ΕΠΟΨ. ἴθι.

ΠΕ. ἀτάρ τὸ δεῖνα δεῦρ' ἐπανάκρουσαι πάλιν.

φέρ' ἴδω, φράσον νῦν, πῶς ἐγώ τε χούτοσι  
 ξυνησόμεθ' ὑμῖν πετομένοις οὐ πετομένω; 650

ΕΠΟΥ. καλῶς.

ΠΕ. ὄρα νυν ὡς ἐν Αἰσώπου λόγους  
 ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὡς  
 φλαύρως ἐκοινώνησεν ἀετῷ ποτέ.

ΕΠΟΥ. μηδὲν φοβηθῆς· ἔστι γάρ τι ῥίζιον,  
 ὃ διατραγούτ' ἔσεσθον ἐπτερωμένω. 655

ΠΕ. οὕτω μὲν εἰσῶμεν. ἄγε δὴ, Ξανθία  
 καὶ Μανόδωρε, λαμβάνετε τὰ στρώματα.

ΧΟ. οὗτος, σὲ καλῶ σὲ καλῶ. ΕΠΟΥ. τί καλεῖς;

ΧΟ. τούτους μὲν ἄγων μετὰ σαυτοῦ  
 ἀρίστισον εὖ· τὴν δ' ἠδυμελῆ ξύμφωνον ἀηδόνα  
 Μούσαις

κατάλειψ' ἡμῖν δεῦρ' ἐκβιβάσας, ἵνα παίσωμεν μετ'  
 ἐκείνης. 660

ΠΕ. ὦ τούτο μέντοι νῆ Δί' αὐτοῖσιν πιθοῦ  
 ἐκβίβασον ἐκ τοῦ βουτόμου τούρνηθιον,

ΕΤ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτὴν, ἵνα  
 καὶ νῶ θεασώμεσθα τὴν ἀηδόνα.

ΕΠΟΥ. ἀλλ' εἰ δοκεῖ σφῶν, ταῦτα χρὴ δρᾶν. 7  
 Πρόκνη 665

ἔκβαινε, καὶ σαυτὴν ἐπιδείκνυ τοῖς ξένοις·

ΠΕ. ὦ Ζεῦ πολυτίμηθ', ὡς καλὸν τούρνηθιον,  
 ὅσον δ' ἔχει τὸν χρυσόν, ὥσπερ παρθένος. 670

ΕΤ. ἐγὼ μὲν αὐτὴν καὶ φιλήσαι μοι δοκῶ.

ΠΕ. ἀλλ', ὦ κακὸδαιμον, ῥύγγχος ὀβελίσκοιν ἔχει.

ΕΤ. ἀλλ' ὥσπερ ῥόν νῆ Δί' ἀπολέψαντα χρὴ  
 ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾶθ' οὕτω φιλεῖν.

ΕΠΟΥ. ἴωμεν. ΠΕ. ἠγοῦ δὴ σὺ νῦν τύχαγαθῆ. 675

ΧΟ. ὦ φίλη, ὦ ξουθη,

ὦ φίλτατον ὀρνέων,  
 πάντων ξύννομε τῶν ἐμῶν  
 ὕμνων ξύντροφ' ἀηδοί,  
 ἦλθες ἦλθες, ὦφθης, 685  
 ἠδὺν φθύγγον ἐμοὶ φέρουσ'.  
 ἀλλ', ὦ καλλιβόαν κρέκουσ'  
 αὐλὸν φθέγμασιν ἠρινοῖς,  
 ἄρχου τῶν ἀναπαίστων.  
 Ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾶ  
 προσόμοιοι, 685  
 ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ'  
 ἀμειννά,  
 ἀπτῆνες ἐφημέριοι, ταλαοὶ βροτοὶ, ἀνέρες εἰκελό-  
 νειροί,  
 πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν  
 εἰούσι,  
 τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἀφθιτα μηδο-  
 μένοισιν.  
 ἴν' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν  
 μετεώρων, 690  
 φύσιν οἰωνῶν γένεσίν τε θεῶν ποταμῶν τ' Ἐρέβους  
 τε Χάους τε  
 εἰδότες ὀρθῶς παρ' ἐμοῦ, Προδίκω κλάει εἶπητε τὸ  
 λοιπόν.  
 Χάος ἦν καὶ Νύξ Ἐρεβός τε μέλαν πρῶτον καὶ  
 Τάρταρος εὐρύς·  
 γῆ δ' οὐδ' ἀήρ οὐδ' οὐρανὸς ἦν· Ἐρέβους δ' ἐν  
 ἀπείροσι κόλποις  
 τίκειτε πρῶτιστον ὑπηνέμιον Νύξ ἢ μελανόπτερος  
 ὦν, 695



ἐξ οὐ περιτελλομέναις ὥραις ἔβλασταν Ἔρωσ ὁ  
 ποθεινὸς,  
 στίλβων νῶτον πετρίγειον χρυσαῖν, εἰκῶς ἀνεμώ-  
 κεσι δίναισ.  
 οὗτος δὲ Χάει πτερόεντι μυγίσι νυχίῳ κατὰ Τάρ-  
 τaron εὐρὺν  
 ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν  
 ἐς φῶσ.  
 πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρωσ  
 ξυνέμιξεν ἅπαντα. 100  
 ξυμμιγνυμένων δ' ἐτέρων. ἐτέροις γένετ' οὐρανόσ  
 ὠκεανός τε  
 καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον.  
 ὦδε μὲν ἐσμεν  
 πολὺ πρεσβύτατοι πάντων μακάρων. ἡμεῖσ δ' ὡσ  
 ἐσμὲν Ἔρωτος  
 πολλοῖσ δῆλόν' πετόμεσθά τε γὰρ καὶ τοῖσιν ἐρῶσι  
 σύνεσμεν.  
 πάντα δὲ θνητοῖσ ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ  
 μέγιστα.  
 πρῶτα μὲν ὥρασ φαίνομεν ἡμεῖσ ἦροσ, χειμῶνοσ,  
 ὀπώρασ  
 σπεῖρειν μὲν, ὅταν γέρανοσ κρώζουσ' ἐσ τὴν Διβύην  
 μεταχωρῆ, 110  
 καὶ πηδάλιον τότε ναυκλήρω φράζει κρεμάσαντι  
 καθεύδειν,  
 εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν, ἵνα μὴ ῥυγῶν  
 ἀποδύῃ.  
 ἱκτίνοσ δ' αὐτὰ μετὰ ταῦτα φανείσ ἐτέραν ὥραν ἀπο-  
 φαίνει,

ήνικα πεκτεῖν ὦρα προβάτων πόκον ήρνῶν εἶτα  
 χελιδῶν,

ὄτε χρῆ χλαῖναν πωλεῖν ἤδη καὶ ληδάριόν τι πρί-  
 ασθαι. 715

ἐσμὲν δ' ὑμῖν Ἄμμων, Δελφοί, Δωδώνη, Φοῖβος  
 Ἄπόλλων.

ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις, οὔτω πρὸς ἅπαντα  
 τρέπεσθε,

πρὸς τ' ἐμπορίαν καὶ πρὸς βιότου κτήσιν καὶ πρὸς  
 γάμον ἀνδρός·

ὄρνιν τε νομίζετε πάνθ' ὅσα περὶ μαντείας δια-  
 κρίνει·

φήμη γ' ὑμῖν ἕρως ἐστὶ, πταρμόν τ' ὄρνιθα κα-  
 λεῖτε, 720

ξύμβολον ὄρνιν, φωνῆν ὄρνιν, θεράποντ' ὄρνιν, ὄνον  
 ὄρνιν.

ἄρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμὲν μαντεῖος Ἄπόλ-  
 λων;

ἦν οὖν ἡμᾶς νομίσητε θεοὺς,  
 ἔξετε χρῆσθαι μάντεσι Μούσαις,

αὔραις, ὥραις, χειμῶνι, θέρει, 725

μετρίῳ πνίγει· κοῦκ ἀποδράντες  
 καθεδόμεθ' ἄνω σεμνυνόμενοι

παρὰ ταῖς νεφέλαις ὥσπερ χῶ Ζεὺς·  
 ἀλλὰ παρόντες δάσομεν ὑμῖν, 730

αὐτοῖς, παισὶν, παίδων παισὶν,  
 πλουθυγίαν,

εὐδαιμονίαν, βίον, εἰρήνην,  
 νεότητα, γέλωτα, χοροὺς, θαλίαις,

γάλα τ' ὄρνιθων.  
 ὥστε παρέσται κοπιᾶν ὑμῖν



φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.  
 εἰ δὲ δούλος ἐστι καὶ Κὰρ ὥσπερ Ἐξηκεστίδης,  
 φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φρά-  
 τες, 765

εἰ δ' ὁ Πεισίῳ προδοῦναι τοῖς ἀτίμοις τὰς πύλας  
 βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον'  
 ὡς παρ' ἡμῖν οὐδὲν αἰσχρὸν ἐστὶν ἐκπερδικίσαι.  
 τοιάδε κύκνοι ἀντ.

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτῖγξ, 770  
 συμμυγῆ βοῆν ὁμοῦ

πτεροῖς κρέκοντες Ἰακχον Ἀπόλλω,  
 τιὸ τιὸ τιὸ τιοτῖγξ, 775

ἄχθω ἐφεζόμενοι παρ' Ἐβρον ποταμῶν,  
 τιὸ τιὸ τιὸ τιοτῖγξ,

διὰ δ' αἰθέριον νέφος ἦλθε βθά-  
 πτῆξε δὲ ποικίλα φύλά τε θηρῶν,

κύματά τ' ἔσβεσε νήνεμος αἰθήρ,  
 τοτατοτοτοτοτοτοτοτῖγξ.

πᾶς δ' ἐπεκτύπησ' Ὀλυμπος 780  
 εἶλε δὲ θάμβος ἀνακτας Ὀλυμπιάδες δὲ μέλος

Χάριτες Μοῦ-  
 σαί τ' ἐπωλόλυξαν.

τιὸ τιὸ τιὸ τιοτῖγξ.

οὐδὲν ἐστ' ἄμεινον οὐδ' ἥδιον ἢ φύσαι πτερά. 785  
 αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,

εἶτα πεινῶν τοῖς χοροῖσι τῶν τρυγηδῶν ἤχθετο,  
 ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,

κατ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπτατο.  
 ἀρ' ὑπόπτερον γενέσθαι παντός ἐστὼν ἄξιον;

ὡς Διυτρέφης γε πυτιναῖα μόνον ἔχων πτερὰ  
 ἤρέθη φύλαρχος, εἰθ' ἵππαρχος, εἰτ' ἐξ οὐδενός

μεγάλα πράττει κάστι νυκί ξουθός ἰππαλεκτρῶν.

ΠΕ. ταυτὶ τοιαυτὶ· μὰ Δί' ἐγὼ μὲν πρᾶγμα πῶ  
γελοióτερον οὐκ εἶδον οὐδεπώποτε. 801

ΕΤ. ἐπὶ τῷ γελᾶς;

ΠΕ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.

οἷσθ' ὃ μάλιστ' ἔοικας ἐπτερωμένος;

εἰς εὐτέλειαν χηλὶ συγγεγραμμένῳ. 803

ΕΤ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.

ΠΕ. ταυτὶ μὲν ἠκάσμεσθα κατὰ τὸν Αἰσχύλον·  
τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς.

ΕΠΟΨ. ἄγε δὴ τί χρῆ δρᾶν;

ΠΕ. πρῶτον ὄνομα τῇ πόλει

θέσθαι τι μέγα καὶ κλεινόν, εἶτα τοῖς θεοῖς 810

θῦσαι μετὰ τοῦτο. ΕΤ. ταῦτα κάμοι συνδοκεῖ.

ΕΠΟΨ. φέρ' ἴδω, τί δ' ἡμῖν τοῦνομ' ἔσται τῇ πόλει;

ΠΕ. βούλεσθε τὸ μέγα τοῦτο τοῦκ Λακεδαίμονος,  
Σπάρτην ὄνομα καλῶμεν αὐτήν; ΕΤ. Ἡράκλεις·  
Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇμῃ πόλει; 815  
οὐδ' ἂν χαμεύνη πάνυ γε κειρίαν ἔχων.

ΠΕ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ'; ΕΤ. ἐντευθενὶ

ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων

χαυνόν τι πάνυ. ΠΕ. βούλει Νεφελοκοκκυγίαν;

ΕΠΟΨ. ἰὸν ἰού.

καλὸν γὰρ ἀτεχνῶς καὶ μέγ' εὖρες τοῦνομα. 820

ΕΤ. ἄρ' ἐστὶν αὐτηγὶ Νεφελοκοκκυγία,  
ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα  
τά τ' Αἰσχίνου 'σθ' ἅπαντα;

ΠΕ. καὶ λῶστον μὲν οὖν

τὸ Φλέγρας πεδίον, ἕν' οἱ θεοὶ τοὺς Γηγενεῖς·

ἀλαζονευόμενοι καθυπερηκότισαν.

825

ΕΤ. λιπαρὸν τὸ χρήμα τῆς πόλεως. τίς δαὶ θεὸς

πολιούχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;

ΠΕ. τί δ' οὐκ Ἀθηναίαν ἐώμεν πολιάδα;

ΕΤ. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις,  
ὅπου θεὸς, γυνὴ γεγονυῖα, πανοπλίαν  
ἔστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;

830

ΠΕ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;

ΕΠΟΨ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ,  
ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ  
Ἄρεως νεοττός.

833

ΕΤ. ὦ νεοττὲ δέσποτα·

ὡς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

ΠΕ. ἄγε νυν, σὺ μὲν βιάδιζε πρὸς τὸν αἴρα,

καὶ τοῖσι τειχίζουσι παραδιακόνει,

χάλικας παραφόρει, πηλὸν ἀποδὺς ὕργασον,

λεκάνην ἀνένεγκε, κατάπεσ' ἀπὸ τῆς κλίμακος, 840

φύλακας κατάστησαι, τὸ πῦρ ἔγκρυπτ' αἶε,

κωδωνοφορῶν περίτρεχε, καὶ κάθειδ' ἐκεῖ·

κήρυκε δὲ πέμψον τὸν μὲν ἐς θεοὺς ἄνω,

ἕτερον δ' ἄνωθεν αὐτὸν παρ' ἀνθρώπους κάτω,

κάκειθεν αὐθις παρ' ἐμέ.

845

ΕΤ. σὺ δέ γ' αὐτοῦ μέιων

οἴμωζε παρ' ἐμ'.

ΠΕ. ἴθ', ὦγαθ', οἱ πέμπω σ' ἐγώ.

οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἂ λέγω πεπράξεται.

ἐγὼ δ' ἵνα θύσω τοῖσι καινοῖσιν θεοῖς,

τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.

παῖ παῖ, τὸ κανοῦν αἵρεσθε καὶ τὴν χέρνιβα. 850

ΧΟ. ὁμοροθῶ, συνθέλω,

στρ.

συμπαραινέσας ἔχω

προσόδια μεγάλα

σεμνὰ προσκίναται θεοῖσιν

ἄμα δὲ προσέτι χάριτος ἔνεκα  
προβάτιόν τι θύειν.

836

ἴτω ἴτω δὲ Πυθιάς βοὰ θεῶ.  
συναδέτω δὲ Χαῖρις ψῆδάν.

ΠΕ. παῦσαι σὺ φυσῶν. Ἑράκλεις, τουτὶ τί ἦν;  
τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεῖν' ἰδῶν, 860  
οὔπω κόρακ' εἶδον ἐμπεφορβιωμένον.

ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.

ΙΕ. δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων;  
εὐχεσθε τῇ Ἑστίᾳ τῇ ὀρνιθείῳ, καὶ τῷ ἰκτίνῳ 865  
τῷ ἐστιούχῳ, καὶ ὄρνισιν Ὀλυμπίοις καὶ Ὀλυμ-  
πίησι πᾶσι καὶ πάσησιν,

ΠΕ. ὦ Σουνιέρακε, χαῖρ' ἀναξ Πελαργικέ.

ΙΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ, καὶ Λητοῖ Ὀρτυ- 870  
γομήτρᾳ, καὶ Ἀρτέμιδι Ἀκαλανθίδι,

ΠΕ. οὐκέτι Κολαινῖς, ἀλλ' Ἀκαλανθῖς Ἄρτεμις.

ΙΕ. καὶ φρυγίλῳ Σαβαζίῳ, καὶ στρουθῷ μεγάλῃ 875  
μητρὶ θεῶν καὶ ἀνθρώπων,

ΠΕ. δέσποινα Κυβέλη, στρουθὲ, μῆτερ Κλεοκρίτου.

ΙΕ. διδόναι Νεφελοκοκκνυγιεύσιν ὑγίειαν καὶ σωτηρίαν,  
αὐτοῖσι καὶ Χίοισι,

ΠΕ. Χίοισιν ἦσθην πανταχοῦ προσκειμένοις. 880

ΙΕ. καὶ ἦρωσι [καὶ ὄρνισι] καὶ ἠρώων παισὶ, πορφυ-  
ρίωνι, καὶ πελεκᾶντι, καὶ πελεκίνῳ, καὶ φλέξι-  
δι, καὶ τέτρακι, καὶ ταῶνι, καὶ ἐλεῶ, καὶ  
βασκᾶ, 885

καὶ ἐλασᾶ, καὶ ἐρσοδιῶ, καὶ καταρράκτη, καὶ με-  
λαγκορύφῳ, καὶ αἰγιθάλλῳ,

ΠΕ. παῦ' ἐς κόρακας· παῦσαι καλῶν. ἰὸν ἰού,  
ἐπὶ ποῖον, ὦ κακόδαιμον, ἱερεῖον καλεῖς 890  
ἀλιαέτους καὶ γῦπας; οὐχ ὀρᾶς ὅτι

ἰκτίνος εἰς ἂν τοῦτό γ' οἴχοιθ' ἀρπάσας;  
ἀπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·  
ἐγὼ γὰρ αὐτὸς τουτογὶ ἴθυσω μόνος.

ΧΟ. εἴτ' αὖθις αὖ τᾶρα σοι ἀντ. 895

δεῖ με δεύτερον μέλος  
χέρυμβι θεοσεβῆς  
ὑσιον ἐπιβοᾶν, καλεῖν δὲ  
μάκαρας, ἕνα τινὰ μόνον, εἶπερ  
ἱκανὸν ἔξετ' ὄψον. 900  
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν  
γένειόν ἐστι καὶ κέρατα.

ΠΕ. θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα  
κληῖσον, ὦ Μούσα, 905  
τεαῖς ἐν ὕμνων ἀοιδαῖς.

ΠΕ. τουτὶ τὸ πρᾶγμα ποδαπόν; εἰπέ μοι, τίς εἶ;

ΠΟΙ. ἐγὼ μελιγλώσσω ἐπέων ἰεῖς ἀοιδᾶν,  
Μουσάων θεράπων ὄτρηρὸς  
κατὰ τὸν Ὅμηρον. 910

ΠΕ. ἔπειτα δῆτα δούλος ὦν κόμην ἔχεις;

ΠΟΙ. οὐκ, ἀλλὰ πάντες ἐσμέν οἱ διδάσκαλοι  
Μουσάων θεράποντες ὄτρηροί,  
κατὰ τὸν Ὅμηρον.

ΠΕ. οὐκ ἐτὸς ὄτρηρὸν καὶ τὸ ληδάριον ἔχεις. 915  
ἀτάρ, ὦ ποιητὰ, κατὰ τί δεῦρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας  
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ,  
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πότε ἐποίησας ἀπὸ ποίου χρόνου; 920

ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν.

ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγὼ,



- καὶ τοῦνομ' ὥσπερ παιδίῳ νῦν δὴ 'θέμην;  
 ΠΟΙ. ἀλλὰ τις ὠκεία Μουσάων φάτις  
 οἰάπερ ἵππων ἀμαρνύα. 925  
 σὺ δὲ πάτερ κρίστορ Αἴτνας,  
 ζαθέων ἱερῶν ὁμῶννυμε,  
 δὸς ἐμῖν ὅ τι περ  
 τεῖα κεφαλᾷ θέλεις  
 πρόφρων δόμεν ἐμῖν τεῖν. 930
- ΠΕ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,  
 εἰ μὴ τι τούτῳ δόντες ἀποφευξόμεθα.  
 οὔτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,  
 ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.  
 ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς. 935
- ΠΟΙ. τόδε μὲν οὐκ ἀέκουσα φίλα  
 Μοῦσα δῶρον δέχεται·  
 τὸ δὲ τεῖα φρενὶ μάθε  
 Πινδάρειον ἔπος·
- ΠΕ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται. 940
- ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις  
 ἀλάται Στράτων,  
 ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·  
 ἀκλεῆς δ' ἔβα σπολὰς ἄνευ χιτῶνος.  
 ξύνες ὅ τοι λέγω. 945
- ΠΕ. ξυνήμ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.  
 ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ἀφελεῖν.  
 ἄπελθε τουτοῦ λαβῶν.
- ΠΟΙ. ἀπέρχομαι,  
 κὰς τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί  
 κλήσον, ὦ χρυσίθρονε, τὰν  
 τρομερὰν, κρυερὰν. 950  
 υἱφόβoλα πεδία πολύσπορά τ'

ἤλυθον ἀλαλαί.

ΠΕ. *νῆ τὸν Δί', ἀλλ' ἤδη πέφευγας ταυταγί  
τὰ κριερά τουνδι τὸν χιτωνίσκου λαβών.* 955  
*τουτί μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,  
οὔτω ταχέως τοῦτου πεπύσθαι τὴν πόλιν.  
αὐθις σὺ περιχώρει λαβὼν τὴν χέρνιβα.  
εὐφήμια 'στω. ΧΡ. μὴ κατάρξῃ τοῦ τράγου.*

ΠΕ. *σὺ δ' εἰ τίς; ΧΡ. ὅστις; χρησμολόγος.* 960

ΠΕ. οἴμωζέ νυν.

ΧΡ. *ὦ δαιμόνιε, τὰ θεῖα μὴ φαύλως φέρε.  
ὡς ἔστι Βάκιδος χρησμός ἀντικρυς λέγων  
ἐς τὰς Νεφελοκοκκυγίας.*

ΠΕ. *καῖπειτα πῶς  
ταῦτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πύλιν  
τὴνδ' οἰκίσαι; ΧΡ. τὸ θεῖον ἐνεπόδιζέ με.* 965

ΠΕ. *ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.*

ΧΡ. *'Ἄλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορώναι  
ἐν ταῖτῳ μεταξὺ Κορίνθου καὶ Σικυῶνος,*

ΠΕ. *τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;*

ΧΡ. *ἤνιξαθ' ὁ Βάκις τοῦτο πρὸς τὸν ἀέρα.* 970  
*πρῶτον Πανδώρα θῦσαι λευκότριχα κριόν  
ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρῶτιστα προφήτης,  
τῷ δόμεν ἰμάτιον καθαρὸν καὶ καινὰ πέδιλα,*

ΠΕ. *ἔνεστι καὶ τὰ πέδιλα;*

ΧΡ. *λαβὲ τὸ βιβλίον.  
καὶ φιάλην δοῦναι, καὶ σπλάγγνων χεῖρ' ἐπι-  
πλήσαι.* 975

ΠΕ. *καὶ σπλάγγνα διδόν' ἔνεστι;*

ΧΡ. *λαβὲ τὸ βιβλίον.  
κἂν μὲν, θέσπιε κούρε, ποιῆς ταῦθ' ὡς ἐπιτέλλω,  
αἰετὸς ἐν νεφέλῃσι γενήσεται· αἱ δέ κε μὴ δῶς,*

- οὐκ ἔσει οὐ τρυγῶν οὐδ' αἰετὸς, οὐ δρυκολάπτῃς.  
 ΠΕ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα; ΧΡ. λαβὲ τὸ βιβλίον.  
 ΠΕ. οὐδὲν ἄρ' ὁμοίως ἐσθ' ὁ χρησμός τουτσί, 981  
 ἰν ἐγὼ παρὰ τὰπόλλωνος ἐξεγραψάμην  
 Αὐτὰρ ἐπὶν ἄκλητος ἰὼν ἄνθρωπος ἀλαζῶν  
 λυπῆ θύοντας καὶ σπλαγγχεύειν ἐπιθυμῆ,  
 δὴ τότε χρηὶ τύπτειν αὐτὸν πλευρῶν τὸ μεταξὺ,  
 ΧΡ. οὐδὲν λέγειν οἶμαι σε.  
 ΠΕ. λαβὲ τὸ βιβλίον. 986  
 καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσι,  
 μήτ' ἦν Λάμπων ἤ μήτ' ἦν ὁ μέγας Διοπίθης.  
 ΧΡ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;  
 ΠΕ. λαβὲ τὸ βιβλίον.  
 οὐκ εἶ θύραζ' ἐς κόρακας; ΧΡ. οἶμοι δειλαιοί. 990  
 ΠΕ. οὐκουν ἐτέρωσε χρησιμολογήσεις ἐκτρέχων;  
 ΜΕ. ἦκω παρ' ὑμῶς  
 ΠΕ. ἕτερον αὐ τουτὶ κακόν.  
 τί δ' αὐ σὺ δράσων; τίς ἰδέα βουλήματος;  
 τίς ἢ ἴπινοια, τίς ὁ κόθορνος τῆς ὁδοῦ;  
 ΜΕ. γεωμετρήσαι βούλομαι τὸν ἀέρα 995  
 ὑμῖν, διελεῖν τε κατὰ γῆρας.  
 ΠΕ. πρὸς τῶν θεῶν,  
 σὺ δ' εἰ τίς ἀνδρῶν;  
 ΜΕ. ὅστις εἴμ' ἐγώ; Μέτων,  
 ὅν οἶδεν Ἑλλὰς χῶ Κολωνός.  
 ΠΕ. εἰπέ μοι,  
 ταυτὶ δέ σοι τί ἔστι;  
 ΜΕ. κανόνες ἀέρος.  
 αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὕλος 1000  
 κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ  
 τὸν κανόν' ἄνωθεν τουτοῦ τὸν καμπύλον,

- ἐνθεις διαβήτην—μανθάνεις; ΠΕ. οὐ μανθάνω.
- ΜΕ. ὀρθῶ μετρήσω κανόνι προστιθεὶς, ἵνα  
ὁ κύκλος γένηται σοι τετράγωνος, κὰν μέσῳ 1005  
ἀγορὰ, φέρουσαι δ' ὦσιν εἰς αὐτὴν ὄδοι  
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος,  
αὐτοῦ κυκλοτεροῦς ὄντος, ὀρθαὶ πανταχῆ  
ἀκτίνες ἀπολάμπωσιν.
- ΠΕ. ἄνθρωπος Θαλῆς.
- Μέτων. ΜΕ. τί ἔστιν; 1010
- ΠΕ. οἶσθ' ὅτιη φιλῶ σ' ἐγώ;  
κἀμοὶ πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.
- ΜΕ. τί δ' ἐστὶ δεινόν;
- ΠΕ. ὥσπερ ἐν Λακεδαίμονι  
ξενηλατεῖται, καὶ κεκίνηνται τινες  
πληγαὶ συχναὶ κατ' ἄστυ. ΜΕ. μῶν στασιάζετε;
- ΠΕ. μὰ τὸν Δί' οὐ δῆτ'. ΜΕ. ἀλλὰ πῶς; 1015
- ΠΕ. ὁμοθυμαδὸν  
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.
- ΜΕ. ὑπάγοιμί τᾶρ' ἄν.
- ΠΕ. νῆ Δί', ὡς οὐκ οἶδ' ἂν εἰ  
φθαιῆς ἄν ἐπίκεινται γὰρ ἐγγυὺς αὐταί.
- ΜΕ. οἴμοι κακοδαίμων.
- ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι;  
οὐκ ἀναμετρήσεις σαντὸν ἀπιῶν ἀλλαχῆ; 1020
- ΕΠΙ. ποῦ πρόξενοι;
- ΠΕ. τίς ὁ Σαρδανάπαλλος οὔτοσί;
- ΕΠΙ. ἐπίσκοπος ἦκω δεῦρο τῷ κυάμφω λαχὼν  
ἐς τὰς Νεφελοκοκκυγίας.
- ΠΕ. ἐπίσκοπος;  
ἔπεμψε δὲ τίς σε δεῦρο;
- ΕΠΙ. φαῦλον βιβλίον

Τελέου.

1025

ΠΕ. τί; βούλει δήτα τὸν μισθὸν λαβὼν  
μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι;

ΕΠΙ. νῆ τοὺς θεοὺς.

ἐκκλησιάσαι γοῦν ἐδεόμην οἴκοι μένων.

ἔστιν γὰρ ἂ δι' ἐμοῦ πέπρακται Φαρνάκη.

ΠΕ. ἀπιθι λαβὼν ἔστιν δ' ὁ μισθὸς οὕτως.

ΕΠΙ. τουτὶ τί ἦν; ΠΕ. ἐκκλησία περὶ Φαρνάκου. 1030

ΕΠΙ. μαρτύρομαι τυπτόμενος ὧν ἐπίσκοπος.

ΠΕ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τῷ κάδῳ;

οὐ δεινά; καὶ πέμπουσιν ἤδη ἴπισκότους

ἐς τὴν πόλιν, πρὶν καὶ τεθῆσθαι τοῖς θεοῖς.

ΨΗ. ἐὰν δ' ὁ Νεφελοκκυγιεὺς τὸν Ἀθηναῖον ἀδικῇ 1035

ΠΕ. τουτὶ τί ἔστιν αὐτῷ κακὸν τὸ βιβλίον;

ΨΗ. ψηφισματοπώλης εἰμι, καὶ νόμους νέους

ἤκω παρ' ὑμᾶς δεῦρο πωλήσω. ΠΕ. τὸ τί;

ΨΗ. χρῆσθαι Νεφελοκοκκυγιᾶς τοῖσδε τοῖς μέτροισι

καὶ σταθμοῖσι καὶ ψηφίσμασι, καθάπερ Ὀλο-

φύξιοι.

1040

ΠΕ. σὺ δέ γ' οἷσπερ ὠτοτύξιοι χρήσει τάχα.

ΨΗ. οὗτος, τί πάσχεις;

ΠΕ. οὐκ ἀποίσεις τοὺς νόμους;

πικροὺς ἐγὼ σοι τήμερον δείξω νόμους.

1045

ΕΠΙ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν μουνη-

χιῶνα μῆνα.

ΠΕ. ἄληθες, οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;

ΨΗ. ἐὰν δέ τις ἐξελαύνη τοὺς ἄρχοντας, καὶ μὴ δέχεται

κατὰ τὴν στήλην,

1051

ΠΕ. οἶμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;

ΕΠΙ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμάς.

ΠΕ. ἐγὼ δὲ σοῦ γε τῷ κάδῳ διασκεδῶ.

- ΕΠΙ. μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας ;  
 ΠΕ. αἰβοῦ. λαβέτω τις αὐτόν. οὗτος, οὐ μνεῖς ; 1055  
 ἀπίωμεν ἡμεῖς ὡς τάχιסט' ἐντευθενὶ  
 θύσοντας εἶσω τοῖς θεοῖσι τὸν τραγον.
- ΧΟ. ἤδη ἴμοι τῷ παντόπτα στρ.  
 καὶ παντάρχα θνητοὶ πάντες  
 θύσουσ' εὐκαταίαις εὐχαῖς. 1060  
 πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,  
 σῶζω δ' εὐθαλεῖς καρπούς,  
 κτείνων παμφύλων γένναν  
 θηρῶν, οἱ πάντ' ἐν γαίᾳ  
 ἐκ κάλυκος ἀυξανόμενον γένουσι παμφάγοις 1065  
 δένδρεσί τ' ἐφεζόμενα καρπὸν ἀποβόσκεται·  
 κτείνω δ' οἱ κήπους εὐώδεις  
 φθειρουσιν λύμαις ἐχθίσταις·  
 ἐρπετά τε καὶ δάκετα πάνθ' ὅσα περ  
 ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐκ φοναῖς ὄλλυται. 1070  
 τῆδε μέντοι θῆμέρα μάλιστ' ἐπαναγορεύεται,  
 ἣν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μῆλιον, 1072  
 λαμβάνειν τάλαντον, ἣν τε τῶν τυράννων τίς τινα  
 τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.  
 βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χῆμεις ἐν-  
 θάδε·  
 ἣν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,  
 λήφεται τάλαντον· ἣν δὲ ζῶντά γ' ἀγάγῃ, τέτταρα,  
 ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοῦ-  
 βολοῦ 1079  
 εἶτα φυσῶν τὰς κίχλας δαίκνουσι καὶ λυμαίνεται,  
 τοῖς τε κοφίχοισιν εἰς τὰς ῥίνας ἐγγεῖ τὰ πτερά,  
 τὰς περιστεράς θ' ὁμοίως ξυλλαβῶν εἴρξας ἔχει,  
 κάπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.

ταῦτα βουλόμεσθ' ἀνειπεῖν κεί τις ὄρνιθας τρέφει  
 εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθίεναι. 1088  
 ἦν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὄρνέων  
 αὐθις ὑμεῖς αὖ παρ' ἡμῖν δεδεμένοι παλεύσετε.

εὐδαιμον φύλον πτηνῶν ἀντ.

οἰωνῶν, οἱ χειμῶνος μὲν.

χλαίνας οὐκ ἀμπισχυοῦνται 1090

οὐδ' αὖ θερμὴ πνίγους ἡμᾶς

ἀκτὶς τηλαυγῆς θάλπει·

ἀλλ' ἀνθηρῶν λειμώνων

φύλλων ἐν κόλποις ναίω,

ἦνικ' ἂν ὁ θεσπέσιος ὄξυ μέλος ἀχέτας 1096

θάλπεσι μεσημβρινοῖς ἡλιομανῆς βοᾷ.

χειμάζω δ' ἐν κοίλοις ἄντροις,

Νύμφαις οὐρείαις ξυμπαίζων

ἠριῶ τε βοσκόμεθα παρθένια

λευκότροφα μύρτα, Χαρίτων τε κηπεύματα. 1100

τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,

ὅσ' ἀγάθ', ἦν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώ-  
 σομεν,

ὥστε κρείττω δῶρα πολλῷ τῶν Ἀλεξάνδρου

λαβεῖν. 1104

πρῶτα μὲν γὰρ οὐ μάλιστα πᾶς κριτῆς ἐφίεται,

γλαυκὲς ὑμᾶς οὐποτ' ἐπιλείψουσι Λαυρειωτικάι·

ἀλλ' ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντιοῖς

ἐννεοττεύσουσι κἀκλέψουσι μικρὰ κέρματα.

εἶτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε.

τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰτόν· 1110

κᾶν λαχόντες ἀρχίδιον εἰθ' ἀρπάσαι βούλησθέ τι,

ὄξυν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.

ἦν δέ που δειπνήτε, πρηγορῶνας ὑμῖν πέμψομεν.

ἦν δὲ μὴ κρίνητε, χαλκεύεσθε μνηίσκους φορεῖν  
ὡσπερ ἀνδριάντες· ὡς ὑμῶν ὅς ἂν μὴ μῆν' ἔχη,  
ὅταν ἔχητε χλανίδα λευκὴν, τότε μάλισθ' οὔτω  
δικην

1116

δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνεσι κατατιλώμενοι.

ΠΕ. τὰ μὲν ἱέρ' ἡμῖν ἐστίν, ὄρνευες, καλὰ·

ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος

οὔδεις ὅτου πευσόμεθα τάκει πράγματα.

1120

ἀλλ' οὔτωσι τρέχει τις Ἀλφειὸν πνέων.

ΑΓ. Α. πού πού 'στι, πού πού πού 'στι, πού πού πού  
'στι, πού

πού Πεισθέταιρός ἐστιν ἄρχων; ΠΕ. οὔτωσί.

ΑΓ. Α. ἐξφοδόμηταί σοι τὸ τεῖχος. ΠΕ. εὐ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον

ὡστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς

καὶ Θεογένης ἐναντίω δὴ ἄρματε,

ἵππων ὑπόντων μέγεθος ὕσον ὁ δούριος,

ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. ΠΕ. Ἡράκλεις.

ΑΓ. Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγὼ,  
ἑκατοντορόγιον.

1181

ΠΕ. ὦ Πόσειδον τοῦ μάκρους.

τίνες ὠκοδόμησαν αὐτὸ τηλικουτονί;

ΑΓ. Α. ὄρνευες, οὔδεις ἄλλος, οὐκ Αἰγύπτιος

πλινθοφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν,

ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ.

1185

ἐκ μὲν γε Λιβύης ἦκον ὡς τρισμύριαι

γέρανοι, θεμελίου καταπεπωκῦναι λίθους.

τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.

ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μύριοι·

ὔδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα

1140

οἱ χαραδριοὶ καὶ τᾶλλα ποτάμι' ὄρνεα.



- ΠΕ. ἐπηλοφόρουν δ' αὐτοῖσι τίνες;
- ΑΓ. Α. ἐρῳδιοὶ  
λεκάναισι. ΠΕ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;
- ΑΓ. Α. τοῦτ', ὦγαθ', ἐξεύρητο καὶ σοφώτατα  
οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἄμαις 1145  
ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖς τοῖν ποδοῖν.
- ΠΕ. τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίαιτο;
- ΑΓ. Α. καὶ νῆ Δί' αἱ νῆτταί γε περιεξωσμέναι  
ἐπλινθοφόρουν· ἄνω δὲ τὸν ὑπαγωγέα  
ἐπέτοנט' ἔχουσαι κατόπιν, ὥσπερ παιδία, 1150  
τὸν πηλὸν ἐν τοῖς στόμασιν αἱ χελιδόνες.
- ΠΕ. τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῖτό τις;  
φέρ' ἴδω, τί δαί; τὰ ξύλινα τοῦ τείχους τίνες  
ἀπειργάσαντ';
- ΑΓ. Α. ὕρμιθες ἦσαν τέκτονες  
σοφώτατοι πελεκῶντες, οἳ τοῖς ῥύγχεσιν 1155  
ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος  
αὐτῶν πελεκῶντων ὥσπερ ἐν ναυπηγίῳ.  
καὶ νῦν ἄπαντ' ἐκεῖνα πεπύλωται πύλαις,  
καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,  
ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ 1160  
φυλακαὶ καθεστήκασι καὶ φρυκτωρίαι  
ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων  
ἀπονύγομαι· σὺ δ' αὐτὸς ἤδη τὰλλα δρᾶ.
- ΧΟ. οὗτος, τί ποιεῖς; ἄρα θαυμάζεις ὅτι  
οὕτω τὸ τείχος ἐκτετείχισται ταχύ; 1165
- ΠΕ. νῆ τοὺς θεοὺς ἔγωγε· καὶ γὰρ ἄξιον·  
ἴσα γὰρ ἀληθῶς φαίνεται μοι ψεύδεσιν.  
ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκεῖθεν ἀγγελος  
ἔσθαι πρὸς ἡμᾶς δεῦρο, πυρρίχην βλέπων.
- ΑΓ. Β. ἰὸν ἰού, ἰὸν ἰού, ἰὸν ἰού. 1170

- ΠΕ. τί τὸ πρῶγμα τουτί;
- ΑΓ. Β. δεινότατα πεπόνθαμεν.  
τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς  
διὰ τῶν πυλῶν εἰσέπτατ' εἰς τὸν ἀέρα,  
λαθῶν κολοιοὺς φύλακας ἡμεροσκόπους.
- ΠΕ. ᾧ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος. 1175  
τίς τῶν θεῶν;
- ΑΓ. Β. οὐκ ἴσμεν ὅτι δ' εἶχε πτερὰ,  
τοῦτ' ἴσμεν.
- ΠΕ. οὐκ οὖν δῆτα περιπόλους ἐχρῆν  
πέμψαι κατ' αὐτὸν εὐθύς;
- ΑΓ. Β. ἀλλ' ἐπέμψαμεν  
τρισυρίους ἰέρακας ἵπποτοξότας,  
χωρεῖ δὲ πᾶς τις ὄνυχας ἠγκυλωμένους, 1180  
κερχήης, τριόρχης, γύψ, κύμινδις, ἀετός·  
ρύμη τε καὶ πτεροῖσι καὶ βροϊζήμασιν  
αἰθῆρ δονεῖται τοῦ θεοῦ ζητουμένου  
κάστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά ποῦ  
ἦδη ἴσθιν. 1185
- ΠΕ. οὐκοῦν σφενδόνας δεῖ λαμβάνειν  
καὶ τόξα· χῶρει δεῦρο πᾶς ὑπηρέτης·  
τόξευε, παῖε, σφενδόνην τίς μοι δότω.
- ΧΟ. πόλεμος αἴρεται, πόλεμος οὐ φατὸς στρ.  
πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς 1190  
ἀέρα περινέφελον, ὃν Ἑρεβος ἐτέκετο,  
μή σε λάθῃ θεῶν τις ταύτη περῶν· 1195  
ἄθρει δὲ πᾶς κύκλω σκοπῶν \* \*,  
ὡς ἐγγὺς ἦδη δαίμονος πεδαρσίου  
δίνης πτερωτὸς φθόγγος ἐξακούεται.
- ΠΕ. αὕτη σὺ ποῖ ποῖ ποῖ πέτει; μέν' ἦσυχος,  
ἔχ' ἀτρέμας αὐτοῦ στήθ'· ἐπίσχεσ τοῦ δρόμου.

τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὀπόθεν ποτ' εἶ.

IP. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων. 1202

ΠΕ. ὄνομα δέ σοι τί ἐστί, πλοῖον, ἢ κυνῆ;

IP. Ἴρις ταχεῖα. ΠΕ. Πάραλος, ἢ Σαλαμινία;

IP. τί δὲ τοῦτο; 1205

ΠΕ. ταυτηνί τις οὐ ξυλλήψεται

ἀναπτάμενος τριόρχος;

IP. ἐμέ συλλήψεται;

τί ποτ' ἐστὶ τουτὶ τὸ κακόν;

ΠΕ. οἰμῶξει μακρά.

IP. ἀτοπόν γε τουτὶ πρῶγμα.

ΠΕ. κατὰ ποίας πύλας

εἰσῆλθες εἰς τὸ τεῖχος, ὦ μιαινωτάτη;

IP. οὐκ οἶδα μὰ Δί' ἔγωγε κατὰ ποίας πύλας. 1210

ΠΕ. ἤκουσας αὐτῆς οἶον εἰρωνεύεται;

πρὸς τοὺς κολοιάρχους προσῆλθες; οὐ λέγεις;

σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;

IP. τί τὸ κακόν;

ΠΕ. οὐκ ἔλαβες; IP. ὑγιαίνεις μὲν;

ΠΕ. οὐδὲ σύμβολον

ἐπέβαλεν ὀρνίθαρχος οὐδεὶς σοι παρών; 1215

IP. μὰ Δί' οὐκ ἔμοιγ' ἐπέβαλεν οὐδεὶς ὦ μέλε.

ΠΕ. κάπειτα δῆθ' οὕτω σιωπῇ διαπέτει

διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;

IP. ποία γὰρ ἄλλη χρῆ πέτεσθαι τοὺς θεοὺς;

ΠΕ. οὐκ οἶδα μὰ Δί' ἔγωγε· τῆδε μὲν γὰρ οὐ. 1220

ἀδικεῖς δέ· καὶ νῦν ἄρά γ' οἴσθα τοῦθ', ὅτι

δικαιοτάτ' ἂν ληφθεῖσα πασῶν Ἴριδων

ἀπέθανες, εἰ τῆς ἀξίας ἐτίγχανες;

IP. ἀλλ' ἀθάνατός εἰμ'.

ΠΕ. ἀλλ' ὅμως ἂν ἀπέθανες.

- δεινότατα γάρ τοι πεισόμεσθ', ἔμοι δοκεῖ, 1225  
 εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ  
 ἀκολαστανεῖτε, κούδέπω γνῶσεσθ' ὅτι  
 ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειπτόνων.  
 φράσον δέ τοί μοι, τῷ πτέρυγε ποῖ ναυστολεῖς;  
 ΙΡ. ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς  
 φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς 1231  
 μηλόσφαγεῖν τε βουθύτοις ἐπ' ἐσχάραις  
 κνισᾶν τ' ἀγυῖας.
- ΠΕ. τί σὺ λέγεις; ποίους θεοῖς;  
 ΙΡ. ποίοισιν; ἡμῖν, τοῖς ἐν οὐρανῷ θεοῖς.  
 ΠΕ. θεοὶ γὰρ ὑμεῖς; ΙΡ. τίς γὰρ ἐστ' ἄλλος θεός;  
 ΠΕ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί. 1236  
 οἷς θυτέον αὐτοῖς, ἀλλὰ μὰ Δί' οὐ τῷ Δίι.  
 ΙΡ. ὦ μῶρε μῶρε, μὴ θεῶν κίνει φρένας  
 δεινὰς, ὅπως μὴ σου γένος πανώλεθρον  
 Διὸς μακέλλη πᾶν ἀναστρέψῃ Δίκη, 1240  
 λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς  
 καταιθαλώσῃ σου Δικυμνίαις βολαῖς.
- ΠΕ. ἄκουσον αὐτῆ· παῦε τῶν παφλασμάτων  
 ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα  
 ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; 1245  
 ἄρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,  
 μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος  
 καταιθαλώσω πυρφόροισιν ἀετοῖς,  
 πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν  
 ὄρνις ἐπ' αὐτὸν, παρδαλᾶς ἐνημμένους, 1250  
 πλεῖν ἑξακοσίους τὸν ἀριθμὸν; καὶ δὴ ποτε  
 εἰς Πορφυρίων αὐτῷ παρέσχε πράγματα.
- ΙΡ. διαρραγείης, ὦ μέλ', αὐτοῖς ῥήμασιν.  
 ΠΕ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐράξ πατάξ.

- ΙΡ. ἢ μήν σε παύσει τῆς ὕβρεως οὐμὸς πατήρ.  
 ΠΕ. οἴμοι τάλας. οὐκουν ἐτέρωσε πετομένη 1260  
 καταιθαλώσεις τῶν νεωτέρων τινά; '
- ΧΟ. ἀποκεκλήκαμεν διογενεῖς θεοὺς 1265  
 μηκέτι τὴν ἐμὴν διαπερᾶν πύλιν,  
 μηδέ τιν' ἱερόθυτον ἀνὰ δάπεδον ἔτι  
 τῆδὲ βροτὸν θεοῖσι πέμπειν καπνόν.
- ΠΕ. δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς  
 οὐχόμενον, εἰ μηδέποτε νοστήσει πάλιν. 1270
- ΚΗ. ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε,  
 ὦ τρισμακάρι', ὦ κλεινότατ', ὦ γλαφυρώτατε,  
 ὦ κατακέλευσον, κατακέλευσον. ΠΕ. τί σὺ λέγεις;
- ΚΗ. στεφάνῳ σε χρυσῶ τῷδε σοφίας οὐνεκα  
 στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεφ. 1275
- ΠΕ. δέχομαι. τί δ' οὕτως οἱ λεφὸν τιμῶσί με;
- ΚΗ. ὦ κλεινοτάτην αἰθέριον οἰκίσας πόλιν,  
 οὐκ οἶσθ' ὅσην τιμὴν παρ' ἀνθρώποις φέρει,  
 ὅσους τ' ἐραστὰς τῆσδε τῆς χώρας ἔχεις.  
 πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν, 1280  
 ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,  
 ἐκόμων, ἐπείγων, ἐρρύπων, ἐσωκράτων,  
 ἐσκυταλιοφόρουν νῦν δ' ὑποστρέψαντες αὖ  
 ὄρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς  
 ποιοῦσιν ἅπερ ὄρνιθες ἐκμιμούμενοι, 1285  
 πρῶτον μὲν εὐθὺς πάντες ἐξ εὐνῆς ἅμα  
 ἐπέτονθ' ἕωθεν ὥσπερ ἡμεῖς ἐπὶ νομόν  
 κάπειτ' ἂν ἅμα κατῆρον ἐς τὰ βιβλία·  
 εἶτ' ἀπενέμοντ' ἐνταῦθα τὰ ψηφίσματα.  
 ὠρνιθομάνουν δ' οὕτω περιφανῶς ὥστε καὶ 1290  
 πολλοῖσιν ὄρνιθων ὀνόματ' ἦν κείμενα.  
 πέρδιξ μὲν εἰς κάπηλος ὠνομάζετο

- χωλός, Μενίππῳ δ' ἦν χελιδὼν τοῦνομα,  
 Ὅπουντιῷ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ,  
 κορυδὸς Φιλοκλέει, χηνάλωπῆξ Θεογένει, 1295  
 ἰβίς Λυκούργῳ, Χαιρεφῶντι νυκτερίς,  
 Συρακοσίῳ δὲ κίττα· Μειδίας δ' ἐκεῖ  
 ὄρνυξ ἐκαλείτο· καὶ γὰρ ἦκεν ὄρνυγι  
 ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.  
 ἦδον δ' ὑπὸ φιλορμιθίας πάντες μέλη, 1300  
 ὅπου χελιδὼν ἦν τις ἐμπεποιημένη  
 ἢ πηνέλοψ ἢ χήν τις ἢ περιστερὰ  
 ἢ πτέρυγες, ἢ πτεροῦ τι καὶ σμικρὸν προσήν.  
 τοιαῦτα μὲν τὰκείθεν. ἐν δέ σοι λέγω·  
 ἦξουσ' ἐκεῖθεν δεῦρο πλεῖν ἢ μύριοι 1305  
 πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων  
 ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.
- ΠΕ. οὐκ ἄρα μὰ Δ' ἡμῖν ἔτ' ἔργον ἐστάναι.  
 ἀλλ' ὡς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους  
 καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν 1310  
 Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερά·  
 ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.
- ΧΟ. ταχὺ δ' ἂν πολυάνορα τὰν πόλιν 1315  
 καλοῖ τις ἀνθρώπων.
- ΠΕ. τύχη μόνον προσεῖη.
- ΧΟ. κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.
- ΠΕ. θᾶπτον φέρειν κελεύω.
- ΧΟ. τί γὰρ οὐκ ἐνὶ ταύτῃ  
 καλὸν ἀνδρὶ μετοικεῖν;  
 Σοφία, Πόθος, ἀμβρόσιαι Χάριτες, 1320  
 τό τε τῆς ἀγανόφρονος Ἑσυχίας  
 εὐάμερον πρόσωπον.
- ΠΕ. ὡς βλακικῶς διακουεῖς·

- ΚΙ. κρέμαται μὲν οὖν ἐντεύθεν ἡμῶν ἡ τέχνη.  
τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται  
ἀερίᾳ τινα καὶ σκότια καὶ κυαναυγέα  
καὶ πτεροδόνητα· σὺ δὲ κλύων εἶσει τάχα. 1390
- ΠΕ. οὐ δῆτ' ἔγωγε.
- ΚΙ. νῆ τὸν Ἑρακλέα σὺ γε.  
ἅπαντα γὰρ δίειμί σοι τὸν ἄερα,  
εἰδῶλα πετεινῶν  
αἰθεροδρόμων,  
οἰωνῶν ταναοδείρων.
- ΠΕ. ὥσπ. 1395
- ΚΙ. τὸν ἀλάδρομον ἀλάμενος  
ἅμ' ἀνέμων πνοαῖσι βαίην,
- ΠΕ. νῆ τὸν Δί' ἢ ἡ γῶ σου καταπαύσω τὰς πνοάς.
- ΚΙ. τοτὲ μὲν νοτίαν στείχων πρὸς ὁδὸν,  
τοτὲ δ' αὖ βορέα σῶμα πελάζων  
ἀλλίμενον αἰθέρος αὐλακα τέμνων. 1400  
χαριεντά γ', ὦ πρεσβύτ', ἐσοφίσω καὶ σοφά.
- ΠΕ. οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;
- ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,  
ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' αἰεῖ;
- ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων 1405  
Λεωτροφίδη χορὸν πετομένων ὀρνέων  
Κεκροπίδα φυλήν;
- ΚΙ. καταγελᾶς μου, δῆλος εἶ.  
ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,  
πρὶν ἂν πτερωθεῖς διαδράμω τὸν ἄερα.
- ΣΤ. ὄρνιθες τίνας οἶδ' οὐδὲν ἔχοντες πτεροποίκιλοι,  
τανυσίπτερε ποικίλα χελιδοῖ; 1411
- ΠΕ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεργήγορον.  
ὄδ' αὖ μινυρίζων δευρό τις προσέρχεται.

- ΣΤ. τανυσίπτερε ποικίλα μάλ' αὔθις. 1415
- ΠΕ. ἐς θοϊμάτιον τὸ σκόλιον ἄδεις μοι δοκεῖ,  
δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων.
- ΣΤ. τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;
- ΠΕ. ὀδὶ πάρεστιν' ἀλλ' ὅτου δεῖ χρῆ λέγειν.
- ΣΤ. πτερῶν πτερῶν δεῖ μὴ πύθῃ τὸ δεύτερον. 1420
- ΠΕ. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
- ΣΤ. μὰ Δί, ἀλλὰ κλητῆρ' εἰμι νησιωτικὸς  
καὶ συκοφάντης. ΠΕ. ὦ μακάριε τῆς τέχνης.
- ΣΤ. καὶ πραγματοδίφης. εἴτα δέρμαι πτερὰ λαβῶν  
κύκλῳ περισσοβεῖν τὰς πόλεις καλούμενος. 1425
- ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφώτερον;
- ΣΤ. μὰ Δί, ἀλλ' ἔν' οἱ λησται γε μὴ λυπῶσί με,  
μετὰ τῶν γεράνων τ' ἐκείθεν ἀναχωρῶ πάλιν,  
ἀνθ' ἔρματος πολλὰς καταπεπωκῶς δίκας.
- ΠΕ. τουτὶ γὰρ ἐργάζει σὺ τοῦργον; εἶπέ μοι, 1430  
νεανίας ὦν συκοφαντεῖς τοὺς ξένους;
- ΣΤ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι,
- ΠΕ. ἀλλ' ἔστιν ἕτερα νῆ Δί ἔργα σώφρονα,  
ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσουτοῖ  
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. 1435
- ΣΤ. ὦ δαιμόνιε, μὴ νουθέτει μ', ἀλλὰ πτέρου.
- ΠΕ. νῦν τοι λέγων πτερῶ σε.
- ΣΤ. καὶ πῶς ἂν λόγοις  
ἄνδρα πτερώσειας σύ;
- ΠΕ. πάντες τοῖς λόγοις  
ἀναπτεροῦνται. ΣΤ. πάντες;
- ΠΕ. οὐκ ἀκήκοας,  
ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε 1440  
τοῖς μεираκίοις ἐν τοῖσι κουρείοις ταδί'  
δεινώς γέ μου τὸ μεираκίον Διυτρέφης



- οὐ θάπτον ἐγκονήσεις ;
- ΧΟ. φερέτω κάλαθον ταχύ τις πτερώων, ἀντ. 1325  
 σὺ δ' αὐθις ἐξόρμα,  
 τύπτων γε τοῦτον ᾠδί.  
 πάνυ γὰρ βραδύς ἐστί τις ὡσπερ ὕνος.
- ΠΕ. Μανῆς γὰρ ἐστί δειλός.
- ΧΟ. σὺ δὲ τὰ πτερά πρῶτον 1330  
 διάθες τάδε κόσμω'  
 τά τε μουσίχ' ὁμοῦ τά τε μαντικά καὶ  
 τὰ θαλάττι'. ἔπειτα δ' ὅπως φρονίμως  
 πρὸς ἄνδρ' ὄρων πτερώσεις.
- ΠΕ. οὐ τοι μὰ τὰς κερχυνῆδας ἔτι σοῦ σχήσομαι, 1335  
 οὔτως ὄρων σε δειλὸν ὄντα καὶ βραδύν.
- ΠΑ. γενοίμαν ἀετὸς ὑψιπέτας,  
 ὡς ἂν ποταθεῖην ὑπὲρ ἀτρυγέτου γλαυ-  
 κᾶς ἐπ' οἶδμα λίμνας.
- ΠΕ. ἔοικεν οὐ ψευδαγγελῆς εἶν' ἄγγελος. 1340  
 ἄδων γὰρ ὅδε τις ἀετοὺς προσέρχεται
- ΠΑ. αἰβοῖ.  
 οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον  
 [ἐρῶ δ' ἐγὼ τοι τῶν ἐν ὄρνισιν νόμων.]  
 ὄρνιθομανῶ γὰρ καὶ πέτομαι, καὶ βούλομαι  
 οἰκεῖν μεθ' ὑμῶν, κάπιθυμῶ τῶν νόμων. 1345
- ΠΕ. ποίων νόμων; πολλοὶ γὰρ ὄρνιθων νόμοι.
- ΠΑ. πάντων· μάλιστα δ' ὅτι καλὸν νομίζεται  
 τὸν πατέρα τοῖς ὄρνισιν ἄγγχειν καὶ δάκνειν.
- ΠΕ. καὶ νῆ Δι' ἀνδρείαν γε πάνυ νομίζομεν,  
 ὃς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὢν. 1350
- ΠΑ. διὰ ταῦτα μέντοι δεῦρ' ἀνοικισθεὶς ἐγὼ  
 ἄγγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.
- ΠΕ. ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνισιν νόμος

- παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεισι·  
 ἐπὴν ὁ πατήρ ὁ πελαργὸς ἐκπετησίμους 1355  
 πάντας ποιήσῃ τοὺς πελαργιδίς τρέφων,  
 δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.
- ΠΑ. ἀπέλαυσά τ' ἄρα νῆ Δί' ἐλθὼν ἐνθαδὶ,  
 εἴπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.
- ΠΕ. οὐδέν γ'. ἐπειδήπερ γὰρ ἤλθες, ὦ μέλε, 1360  
 εὖνους, πτερώσω σ' ὥσπερ ὄρνιν ὄρφανόν.  
 σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι,  
 ἀλλ' οἷάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ  
 τὸν μὲν πατέρα μὴ τύπτε' ταυτηνδὶ λαβὼν 1365  
 τὴν πτέρυγα, καὶ τουτὶ τὸ πλήκτρον θάτερα,  
 νομίσας ἀλεκτρύονος ἔχειν τουδὶ λόφον,  
 φρούρει, στρατεύου, μισθοφορῶν σταντὸν τρέφε,  
 τὸν πατέρ' ἔα ζῆν ἀλλ' ἐπειδὴ μάχιμος εἶ,  
 εἰς τὰπὶ Θράκης ἀποπέτου, κάκει μάχου.
- ΠΑ. νῆ τὸν Διόνυσον, εὖ γέ μοι δοκεῖς λέγειν, 1370  
 καὶ πείσομαί σοι. ΚΕ. νοῦν ἄρ' ἔξεις νῆ Δία.
- ΚΙ. ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κούφαις.  
 πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων
- ΠΕ. τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν. 1375
- ΚΙ. ἀφόβω φρενὶ σώματί τε νέαν ἐφέπων.
- ΠΕ. ἀσπαζόμεσθα φιλύρινον Κινησίαν.  
 τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς;
- ΚΙ. ὄρνις γενέσθαι βούλομαι 1380  
 λυγύφθογγος ἀηδῶν.
- ΠΕ. παῦσαι μελωδῶν, ἀλλ' ὅ τι λέγεις εἰπέ μοι.
- ΚΙ. ὑπὸ σοῦ πτερωθεὶς βούλομαι μετάρσιος  
 ἀναπτόμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν  
 ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς. 1385
- ΠΕ. ἐκ τῶν νεφελῶν γὰρ ἂν τις ἀναβολὰς λάβοι;

- ΚΙ. κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἢ τέχνη.  
τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται  
ἀερίᾳ τινα καὶ σκότια καὶ κυαναυγέα  
καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα. 1390
- ΠΕ. οὐ δῆτ' ἔγωγε.
- ΚΙ. νῆ τὸν Ἑρακλέα σύ γε.  
ἅπαντα γὰρ δίειμί σοι τὸν ἀέρα,  
εἶδωλα πετεινῶν  
αἰθεροδρόμων,  
οἰωνῶν ταναοδείρων.
- ΠΕ. ὥσπ. 1395
- ΚΙ. τὸν ἀλάδρομον ἀλάμενος  
ἤμ' ἀνέμων πνοαῖσι βαίην,
- ΠΕ. νῆ τὸν Δί' ἢ ἰγὼ σου καταπαύσω τὰς πνοάς.
- ΚΙ. τοτὲ μὲν νοτίαν στείχων πρὸς ὁδὸν,  
τοτὲ δ' αὖ βορέα σῶμα πελάζων  
ἀλλίμενον αἰθέρος αὐλακα τέμνων. 1400  
χαρίεντά γ', ὃ πρεσβύτ', ἐσοφίσω καὶ σοφά.
- ΠΕ. οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;
- ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,  
ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' αἰεῖ;
- ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων 1405  
Λεωτροφίδῃ χορὸν πετομένων ὀρνέων  
Κεκροπίδα φυλήν;
- ΚΙ. καταγελᾶς μου, δῆλος εἶ.  
ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,  
πρὶν ἂν πτερωθεὶς διαδράμω τὸν ἀέρα.
- ΣΤ. ὄρνιθες τίνες οἶδ' οὐδὲν ἔχοντες πτεροποιίκιλοι,  
τανυσίπτερε ποικίλα χελιδοῖ; 1411
- ΠΕ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεγρήγορον.  
ὃδ' αὖ μινυρίζων δεῦρό τις προσέρχεται.

- ΣΤ. τανυσίπτερε ποικίλα μάλ' αὔθις. 1415  
 ΠΕ. ἐς θοιμάτιον τὸ σκόλιον ἄδειν μοι δοκεῖ,  
 δεῖσθαι δ' ἔοικεν οὐκ ὀλγῶν χελιδόνων.  
 ΣΤ. τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;  
 ΠΕ. ὀδὶ πάρεστιν· ἀλλ' ὕτου δεῖ χρῆ λέγειν.  
 ΣΤ. πτερῶν πτερῶν δεῖ μὴ πύθη τὸ δεύτερον. 1420  
 ΠΕ. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;  
 ΣΤ. μὰ Δί', ἀλλὰ κλητῆρ εἶμι νησιωτικὸς  
 καὶ συκοφάντης. ΠΕ. ὦ μακάριε τῆς τέχνης.  
 ΣΤ. καὶ πραγματοδίφης. εἶτα δέρμαί πτερά λαβῶν  
 κύκλω περισοβεῖν τὰς πόλεις καλούμενος. 1425  
 ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφώτερον;  
 ΣΤ. μὰ Δί', ἀλλ' ἴν' οἱ λησταί γε μὴ λυπῶσί με,  
 μετὰ τῶν γεράνων τ' ἐκεῖθεν ἀναχωρῶ πάλιν,  
 ἀνθ' ἔρματος πολλὰς καταπεπωκὸς δίκας.  
 ΠΕ. τουτὶ γὰρ ἐργάζει σὺ τοῦργον; εἰπέ μοι, 1430  
 νεανίας ὢν συκοφαντεῖς τοὺς ξένους;  
 ΣΤ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι,  
 ΠΕ. ἀλλ' ἔστιν ἕτερα νῆ Δί' ἔργα σώφρονα,  
 ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοςουτουὶ  
 ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. 1435  
 ΣΤ. ὦ δαιμόνιε, μὴ νουθέτει μ', ἀλλὰ πτέρου.  
 ΠΕ. νῦν τοι λέγων πτερῶ σε.  
 ΣΤ. καὶ πῶς ἂν λόγοις  
 ἄνδρα πτερώσειας σύ;  
 ΠΕ. πάντες τοῖς λόγοις  
 ἀναπτεροῦνται. ΣΤ. πάντες;  
 ΠΕ. οὐκ ἀκήκοας,  
 ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε 1440  
 τοῖς μειρακίοις ἐν τοῖσι κουρείοις ταδί'  
 δεινῶς γέ μου τὸ μειράκιον Διυτρέφης

λέγων ἀνεπτέρωκεν ὥσθ' ἰππηλατεῖν.  
ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγωδίᾳ  
ἀνεπτέρῳσθαι καὶ πεποτῆσθαι τὰς φρένας.

1445

ΣΤ. λόγισί τ' ἄρα καὶ πτεροῦνται;

ΠΕ. φήμ' ἐγώ.

ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται  
ἐπαίρεται τ' ἄνθρωπος. οὕτω καὶ σ' ἐγὼ  
ἀναπτέρῳσας βούλομαι χρηστοῖς λόγοις  
τρέψαι πρὸς ἔργον νόμμου.

1450

ΣΤ. ἀλλ' οὐ βούλομαι.

ΠΕ. τί δαὶ ποιήσεις;

ΣΤ. τὸ γένος οὐ καταισχυνῶ.

παππῶος ὁ βίος συκοφαντεῖν ἐστὶ μοι.  
ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς  
ἰέρακος, ἢ κερχυνῆδος, ὡς ἂν τοὺς ξένους  
καλεσάμενος, κατ' ἐγκεκληκῶς ἐνθαδὶ,  
κατ' αὐ πέτωμαι πάλιν ἐκείσε.

1455

ΠΕ. μανθάνω.

ὠδὶ λέγεις· ὅπως ἂν ὠφλήκη δίκην  
ἐνθάδε πρὶν ἤκειν ὁ ξένος.

ΣΤ. πάνυ μανθάνεις.

ΠΕ. κάπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκείσ' αὐ πέτει  
ἄρπασόμενος τὰ χρήματ' αὐτοῦ.

1460

ΣΤ. πάντ' ἔχεις.

βέμβικος οὐδὲν διαφέρειν δεῖ.

ΠΕ. μανθάνω

βέμβικα· καὶ μὴν ἔστι μοι νῆ τὸν Δία  
κάλλιστα Κορκυραῖα τοιαυτὴ πτερά.

ΣΤ. οἴμοι τάλας· μᾶστιγ' ἔχεις.

ΠΕ. πτερῶ μὲν οὖν,

οἰσί σε ποιήσω τήμερον βεμβικιᾶν.

1465

ΣΤ. οἴμοι τάλας.

ΠΕ. οὐ πτερυγιεῖς ἐντευθενί;  
οὐκ ἀπολιβάξεις, ὦ κάκιστ' ἀπολούμενος;  
πικρὰν τάχ' ὄψει στρεψοδικοπανουργίαν.  
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερὰ.

ΧΟ. πολλὰ δὴ καὶ καινὰ καὶ θαν- στρ. 1470

μάστ' ἐπεπτόμεσθα, καὶ  
δεινὰ πράγματ' εἶδομεν.

ἔστι γὰρ δένδρον πεφυκὸς  
ἔκτοπόν τι, καρδίας ἀ-  
πωτέρω, Κλεώνυμος,

1475

χρήσιμον μὲν οὐδὲν, ἄλ-  
λως δὲ δειλὸν καὶ μέγα.

τοῦτο τοῦ μὲν ἦρος αἰεὶ  
βλαστάνει καὶ συκοφαντεῖ,  
τοῦ δὲ χειμῶνος πάλιν τὰς  
ἀσπίδας φυλλορροεῖ.

1480

ἔστι δ' αὖ χώρα πρὸς αὐτῷ  
τῷ σκότῳ πόρρω τις ἐν  
τῇ λύχνων ἐρημίᾳ,

ἀντ.

ἔνθα τοῖς ἦρωσιν ἀνθρω-  
ποι ξυναριστῶσι καὶ ξύν-  
εισι, πλὴν τῆς ἐσπέρας.

1485

τηνικαῦτα δ' οὐκέτ' ἦν  
ἀσφαλὲς ξυτυγχάνειν.

εἰ γὰρ ἐντύχοι τις ἦρῶ  
τῶν βροτῶν νύκτωρ Ὀρέστη,  
γυμνὸς ἦν πληγεῖς ὑπ' αὐτοῦ  
πάντα τὰ πιδέξια.

1490

ΠΡ. οἴμοι τάλας, ὁ Ζεὺς ὅπως μὴ μ' ὄψεται.  
ποῦ Πεισθέταιρός ἐστιν;

1495

G. A.

- ΠΕ. ἔα, τουτὶ τί ἦν;  
 τίς οὐγκαλυμμός;
- ΠΡ. τῶν θεῶν ὄρῃς τινα  
 ἔμου κατόπιν ἐνταῦθα;
- ΠΕ. μὰ Δῖ ἐγὼ μὲν οὐ.  
 τίς δ' εἰ σύ; ΠΡ. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;
- ΠΕ. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.  
 ἀλλὰ σὺ τίς εἶ; ΠΡ. βουλυτὸς, ἡ περαιτέρω;
- ΠΕ. οἴμ' ὡς βδελύττομαί σε. 1501
- ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;  
 ἀπαιθριάζει τὰς νεφέλας, ἡ ξυννεφεῖ;
- ΠΕ. οἴμωξε μεγάλ'. ΠΡ. οὐτῶ μὲν ἐκκεκαλύψομαι.
- ΠΕ. ὦ φίλε Προμηθεῦ. ΠΡ. παῦε παῦε, μὴ βόα.
- ΠΕ. τί γὰρ ἔστι; 1505
- ΠΡ. σίγα, μὴ κάλει μου τοῦνομα·  
 ἀπὸ γὰρ ὀλεῖ μ', εἴ μ' ἐνθάδ' ὁ Ζεὺς ὄψεται.  
 ἀλλ' ἵνα φράσω σοι πάντα τᾶν πράγματα,  
 τουτὶ λαβῶν μου τὸ σκιάδειον ὑπέρεχε  
 ἄνωθεν, ὡς ἂν μὴ μ' ὀρώσιν οἱ θεοί.
- ΠΕ. ἰὸν ἰού. 1510  
 εὐ γ' ἐπενόησας αὐτὸ καὶ προμηθικῶς.  
 ὑπόδυθι ταχὺ δὴ, κᾶτα θαρρήσας λέγε.
- ΠΡ. ἄκουε δὴ νυν. ΠΕ. ὡς ἀκούοιτος λέγε.
- ΠΡ. ἀπόλωλεν ὁ Ζεὺς. ΠΕ. πηνίκ' ἄτι' ἀπώλετο;
- ΠΡ. ἐξ οὐπερ ὑμεῖς ᾠκίσατε τὸν ἀέρα. 1515  
 θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι  
 θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο  
 ἀνήλθεν ὡς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,  
 ἀλλ' ὡσπερὶ Θεσμοφοροῖς ἠστυέομεν  
 ἄνευ θηλῶν· οἱ δὲ βάρβαροι θεοὶ 1520  
 πεινῶντες ὡσπερ Ἰλλυριοὶ κεκριγότες

- ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Διί,  
εἰ μὴ παρέξει τὰμπόρι' ἀνεφγμένα,  
ἵν' εἰσάγοιτο σπλάγγνα κατατετμημένα.
- ΠΕ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοὶ τινες 1525  
ἄνωθεν ὑμῶν;
- ΠΡ. οὐ γὰρ εἰσι βάρβαροι,  
ὄθεν ὁ πατρῴος ἐστὶν Ἐξηκεστίδῃ;
- ΠΕ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις  
τί ἐστίν; ΠΡ. ὅ τι ἐστίν; Τριβαλλοί.
- ΠΕ. μανθάνω.  
ἐντεύθεν ἄρα τούπιτριβείης ἐγένετο. 1530
- ΠΡ. μάλιστα πάντων. ἐν δέ σοι λέγω σαφές·  
ἤξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν  
παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·  
ὑμεῖς δὲ μὴ σπένδεσθ', ἐὰν μὴ παραδιδῶ  
τὸ σκῆπτρον ὁ Ζεὺς τοῖσιν ὄρουσιν πάλιν, 1535  
καὶ τὴν Βασιλείαν σοι γυναῖκ' ἔχειν διδῶ.
- ΠΕ. τίς ἐστὶν ἡ Βασίλεια;
- ΠΡ. καλλίστη κόρη,  
ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς  
καὶ τᾶλλ' ἀπαξάπαντα, τὴν εὐβουλίαν  
τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια, 1540  
τὴν λοιδορίαν, τὸν κωλαγρέτην, τὰ τριώβολα.
- ΠΕ. ἅπαντά τᾶρ' αὐτῷ ταμιεύει.
- ΠΡ. φήμ' ἐγώ.  
ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβῃς, πάντ' ἔχεις.  
τούτων ἔνεκα δεῦρ' ἦλθον, ἵνα φράσαιμι σοι.  
αἰεὶ ποτ' ἀνθρώποις γὰρ εὖνους εἴμ' ἐγώ. 1545
- ΠΕ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.
- ΠΡ. μισῶ δ' ἅπαντας τοὺς θεοὺς, ὡς οἶσθα σύ.
- ΠΕ. νῆ τὸν Δί' αἰεὶ δῆτα θεομισῆς ἔφους.



- ΠΡ. Τίμων καθαρός. ἀλλ' ὡς ἂν ἀποτρέχω πάλιν,  
 φέρε τὸ σκιάδειον, ἵνα με κᾶν ὁ Ζεὺς ἴδῃ 1530  
 ἄνωθεν, ἀκολουθεῖν δοκῶ κληφόρῳ.
- ΠΕ. καὶ τὸν δίφρον γε διφροφόρει τονδὶ λαβῶν.
- ΧΟ. πρὸς δὲ τοῖς Σκιάποσιν λί-  
 μνη τις ἔστ', ἄλουτος οὐ  
 ψυχαγωγεῖ Σωκράτης. 1535  
 ἐνθα καὶ Πείσανδρος ἦλθε  
 δεόμενος ψυχὴν ἰδεῖν, ἣ  
 ζῶντ' ἐκείνον προὔλιπε,  
 σφάγι' ἔχων κάμηλον ἀ-  
 μνόν τιν', ἧς λαιμοὺς τεμῶν, 1560  
 ὥσπερ οὐδυσσεὺς ἀπῆλθε,  
 κᾶτ' ἀνήλθ' αὐτῷ κάτωθεν  
 πρὸς τὸ λαῖμα τῆς καμήλου  
 Χαιρεφῶν ἢ νυκτερὶς.
- ΠΟΣ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας 1565  
 ὄραν τοδὶ πάρεστιν, οἱ πρεσβεύομεν.  
 οὗτος, τί δρᾶς; ἐπ' ἀριστερ' οὕτως ἀμπέχει;  
 οὐ μεταβαλεῖς θοιμάτιον ὧδ' ἐπὶ δεξιάν;  
 τί, ὦ κακόδαιμον; Λαισποδίας εἰ τὴν φύσιν.  
 ὦ δημοκρατία, ποῖ προβιβᾶς ἡμᾶς ποτε, 1570  
 εἰ τουτονὶ γ' ἐχειροτόνησαν οἱ θεοί;  
 ἔξεις ἀτρέμας; οἴμωξε πολὺ γὰρ δὴ σ' ἐγὼ  
 ἐόρακα πάντων βαρβαρώτατον θεῶν.  
 ἄγε δὴ τί δρῶμεν, Ἡράκλεις;
- ΗΡ. ἀκήκοας  
 ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι, 1575  
 ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτείχισας.
- ΠΟΣ. ἀλλ', ὦγάθ', ἡρήμεσθα περὶ διαλλαγῶν  
 πρέσβεις.

- ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.  
 ΠΕ. τὴν τυρόκνηστίν μοι δότω. φέρε σίλφιον  
 τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας. 1580
- ΗΡ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν  
 τρεῖς ὄντες ἡμεῖς.  
 ΠΕ. ἄλλ' ἐπικυῶ τὸ σίλφιον.  
 ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; ΠΕ. ὄρνιθές τινες  
 ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὄρνέοις  
 ἔδοξαν ἀδικεῖν. 1585
- ΗΡ. εἶτα δῆτα σίλφιον  
 ἐπικυῶς πρότερον αὐτοῖσιν;  
 ΠΕ. ὦ χαῖρ', Ἡράκλεις.  
 τί ἔστι;
- ΗΡ. πρεσβεύοντες ἡμεῖς ἦκομεν  
 παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.  
 ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.  
 καὶ μὴν τὰ γ' ὄρνιθια λιπάρ' εἶναι πρέπει. 1590
- ΗΡ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,  
 ὑμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι  
 ὄμβριον ὕδωρ ἂν εἴχετ' ἐν τοῖς τέλμασιν,  
 ἀλκονίδας τ' ἂν ἤγεθ' ἡμέρας αἰεὶ  
 τούτων περὶ πάντων αὐτοκράτορες ἦκομεν. 1595
- ΠΕ. ἄλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν  
 πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,  
 εἰὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,  
 σπονδὰς ποιῆσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί·  
 τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν 1600  
 τὸν Δί' ἀποδοῦναι· κἂν διαλλαττώμεθα  
 ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλωῶ.  
 ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,  
 ΠΟΣ. τί, ὦ κακόδαιμον; ἡλίθιος καὶ γάστρις εἶ.

ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; 1605

ΠΕ. ἄληθες; οὐ γὰρ μείζον ὑμεῖς οἱ θεοὶ  
 ἰσχύσετ', ἣν ὄρνιθες ἄρξωσιν κάτω;  
 νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισις ἐγκεκρυμμένοι  
 κίψαντες ἐπιορκοῦσιν ὑμᾶς οἱ βροτοί·  
 εἰ δὲ τοὺς ὄρνιθες ἔχητε συμμάχους, 1610  
 ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,  
 ὁ κόραξ παρελθὼν τοῦπιορκοῦντος λάθρα  
 προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενῶν.

ΠΟΣ. νῆ τὸν Ποσειδῶ, ταῦτά τοι καλῶς λέγεις.

ΗΡ. κάμοι δοκεῖ. ΠΕ. τί δαί σὺ φῆς; 1615

ΤΡΙ. ναβαισατρεῦ.

ΠΕ. ὄρῃς; ἐπαινεῖ χούτος. ἕτερον νῦν ἔτι  
 ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.  
 εἰάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν  
 εὐξάμενος, εἶτα διασοφίζηται λέγων,  
 μενετοὶ θεοὶ, καὶ μάποδιδῶ μισητῆ, 1620  
 ἀναπράξομεν καὶ ταῦτα.

ΠΟΣ. φέρ' ἴδω, τῷ τρόπῳ;

ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τύχη  
 ἄνθρωπος οὗτος, ἢ καθῆται λούμενος,  
 καταπτάμενος ἰκτίνος, ἀρπάσας λάθρα,  
 προβάτοιον δυοῖν τιμὴν ἀνοίσει τῷ θεῷ. 1625

ΗΡ. τὸ σκήπτρον ἀποδοῦναι πάλιν ψηφίζομαι  
 ταύτοις ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλόν νυν ἐροῦ.

ΗΡ. ὁ Τριβαλλός, οἰμώξειν δοκεῖ σοι;

ΤΡΙ. σαυνάκα

βακταρικρούσα. ΗΡ. φησί μ' εὐ λέγειν πάνυ.

ΠΟΣ. εἴ τοι δοκεῖ σφῶν ταῦτα, κάμοι συνδοκεῖ. 1630

ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι.

ΠΕ. καὶ νῆ Δί' ἕτερόν γ' ἐστὶν οὐ μνήσθη ἐγώ.

τὴν μὲν γὰρ Ἦραν παραδίδωμι τῷ Διί,  
τὴν δὲ Βασιλείαν τὴν κόρην γυναικ' ἐμοί  
ἐκδοτέον ἐστίν

1635

ΠΟΣ. οὐ διαλλαγῶν ἐράς.  
ἀπίωμεν οἴκαδ' αὖθις.

ΠΕ. ὀλίγον μοι μέλει.

μάγειρε, τὸ κατάχυσμα χρῆ ποιεῖν γλυκύ.

ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;  
ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;

ΠΟΣ. τί δαί ποιῶμεν; ΗΡ. ὅ τι; διαλλαττώμεθα.

ΠΟΣ. τί, ὦξυρ'; οὐκ οἶσθ' ἐξαπατῶμενος πάλαι; 1641  
βλάπτεις δέ τοι σὺ σαυτὸν. ἦν γὰρ ἀποθάνη  
ὁ Ζεὺς, παραδοὺς τοῦτοισι τὴν τυραννίδα,  
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται  
τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη.

ΠΕ. οἴμοι τάλας, οἶόν σε περισσοφίζεται. 1646

δεῦρ' ὡς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.  
διαβάλλεται σ' ὁ θεῖος, ὦ πονηρὲ σύ.

τῶν γὰρ πατρώων οὐδ' ἀκαρῆ μέτεστί σοι  
κατὰ τοὺς νόμους· νόθος γὰρ εἶ κού γνήσιος. 1650

ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕ. σὺ μέντοι νῆ Δία,

ὣν γε ξένης γυναικός. ἦ πῶς ἂν ποτε  
ἐπὶ κληρον εἶναι τὴν Ἀθηναίων δοκεῖς,  
οὐσαν θυγατέρ', ὄντων ἀδελφῶν γηγισίων;

ΗΡ. τί δ', ἦν ὁ πατήρ ἐμοί διδῶ τὰ χρήματα 1655  
τὰ νοθεί' ἀποθνήσκων;

ΠΕ. ὁ νόμος αὐτὸν οὐκ ἔῃ.  
οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,  
ἀνθέξεται σου τῶν πατρώων χρημάτων  
φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.

ἐρῶ δὲ διη καὶ τὸν Σόλωνός σοι νόμον 1660  
 νόθῳ δὲ μὴ εἶναι ἀγχιστεῖαν, παίδων ὄντων  
 γησιῶν. ἐὰν δὲ παῖδες μὴ ᾧσι γησιῶι, τοῖς 1665  
 ἐγγυτάτῳ γένους μετεῖναι τῶν χρημάτων.

HP. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρῶων χρημάτων  
 μέτεστιν;

ΠΕ. οὐ μέντοι μὰ Δία. λέξον δέ μοι,  
 ἤδη σ' ὁ πατήρ εἰσήγαγ' ἐς τοὺς φράτερας;

HP. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλας. 1670

ΠΕ. τί δῆτ' ἄνω κέχηνας αἰκίαν βλέπων;  
 ἀλλ' ἦν μεθ' ἡμῶν ἦς, καταστήσω σ' ἐγὼ  
 τύραννον, ὄρνιθων παρέξω σοι γάλα.

HP. δίκαι' ἔμοιγε καὶ πάλιν δοκεῖς λέγειν  
 περὶ τῆς κόρης, κᾶθωγε παραδίδωμί σοι. 1675

ΠΕ. τί δαὶ σὺ φῆς; ΠΟΣ. τάναντία ψηφίζομαι.

ΠΕ. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;

ΤΡΙ. καλάνι κόραυνα καὶ μεγάλα βασιλιναῦ  
 ὄρνιτο παραδίδωμι. HP. παραδοῦναι λέγει.

ΠΟΣ. μὰ τὸν Δί' οὐχ οὗτός γε παραδοῦναι λέγει, 1680  
 εἰ μὴ βαβράζει γ' ὥσπερ αἱ χελιδόνες.

ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.

ΠΟΣ. σφῶ νῦν διαλλάττεσθε καὶ ξυμβαίνετε  
 ἐγὼ δ', ἐπειδὴ σφῶν δοκεῖ, συγῆσομαι.

HP. ἡμῖν ἂ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ. 1685  
 ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,  
 ἵνα τὴν Βασιλείαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.

ΠΕ. ἐς καιρὸν ἄρα κατεκόπησαν οὗτοί  
 ἐς τοὺς γάμους.

HP. βούλεσθε δῆτ' ἐγὼ τέως  
 ὄπτῳ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε. 1690

ΠΟΣ. ὄπτῳ τὰ κρέα; πολλήν γε τευθείαν λέγεις·

οὐκ εἰ μεθ' ἡμῶν; ΗΡ. εὖ γε μέντ' ἀν διετεθήν.

ΠΕ. ἀλλὰ γαμικὴν χλανίδα δότω τις δευρό μοι.

ΧΟ. ἔστι δ' ἐν Φαναίσι πρὸς τῇ ἀντ.

Κλεψύδρα πανούργου ἐγ- 1665

γλωττογαστόρων γένος,  
οἱ θερίζουσιν τε καὶ σπεί-  
ρουσι καὶ τρυγῶσι ταῖς γλώτ-  
ταισι συκάζουσί τε

βάρβαροι δ' εἰσὶν γένος, 1700

Γοργίαι τε καὶ Φίλιπποι  
κάπο τῶν ἐγγλωττογαστό-  
ρων ἐκείνων τῶν Φιλίππων  
πανταχοῦ τῆς Ἀττικῆς ἢ  
γλώττα χωρὶς τέμνεται.

1705

ΑΓ. ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μελῶ λόγου,

ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,  
δέχεσθε τὸν τύραννον ὀλβίοις δόμοις.

προσέρχεται γὰρ ὁλος οὔτε παμφαῆς  
ἀστήρ ἰδεῖν ἔλαμψε χρυσαυγῆ δόμφ, 1710

οὔθ' ἡλίου τηλαυγῆς ἀκτίνων σέλας  
τοιούτου ἐξέλαμψεν, ὅλον ἔρχεται

ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,  
πάλλων κεραυνὸν, πτεροφόρον Διὸς βέλος

ὄσμη δ' ἀνυπόμαστος ἐς βάθος κύκλου 1715

χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'  
αὔραι διαψαίρουσι πλεκτάνην καπνοῦ  
ὁδὶ δὲ καυτός ἐστιν. ἀλλὰ χρῆ θεῶς  
Μούσης ἀνοίγειν ἱερὸν εὐφημον στόμα.

ΧΟ. ἀναγε, δίεχε, πάραγε, πάρεχε, 1720

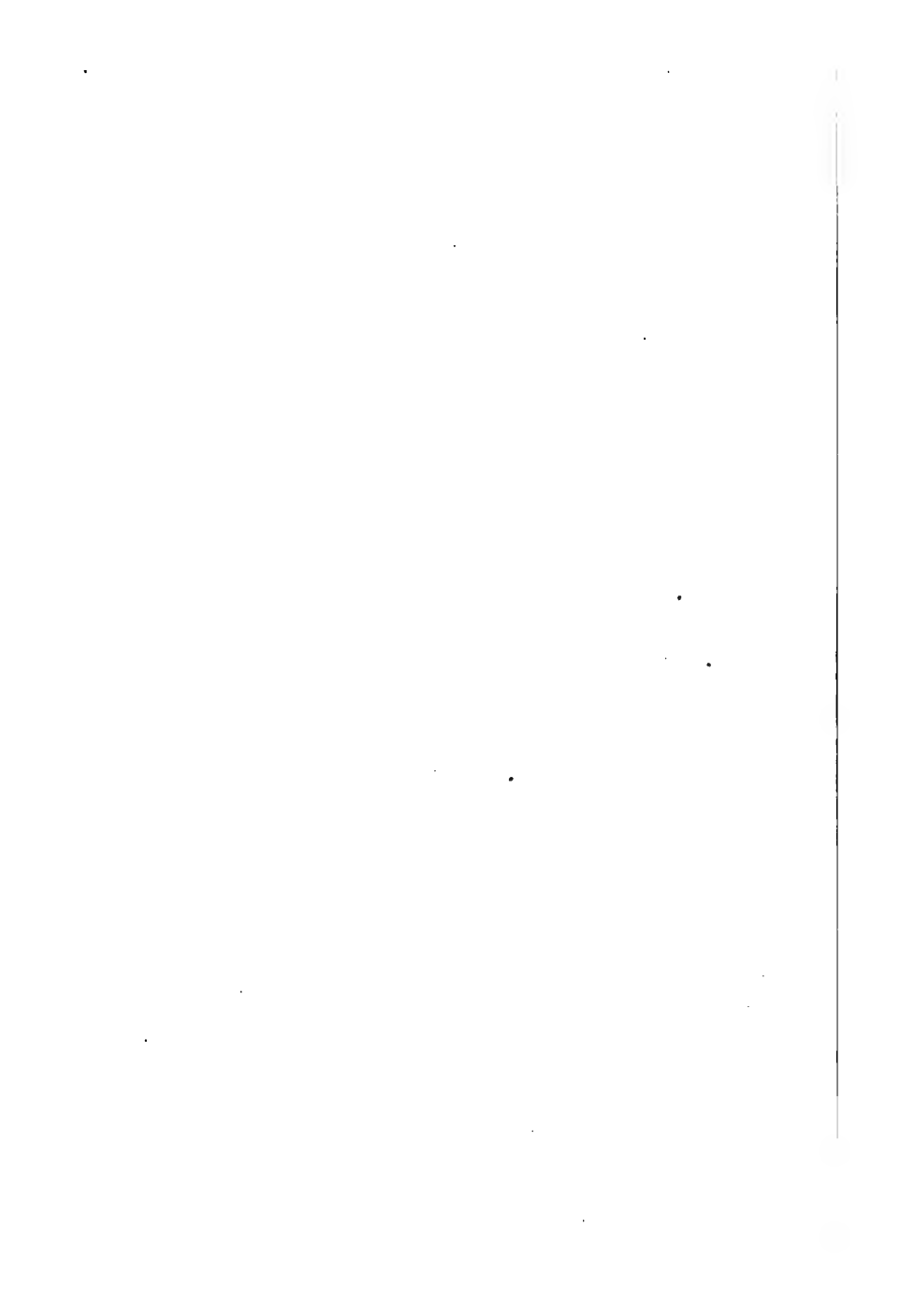
περιπέτεσθε

μάκαρα μάκαρι σὺν τύχῃ.

- ὦ φεύ φεύ τῆς ὥρας, τοῦ κάλλους.  
 ὦ μακαριστὸν σὺ γάμον τῆδε πόλει γήμας. 1725  
 μεγάλαι μεγάλαι κατέχουσι τύχαι  
 γένος ὀρνίθων  
 διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὑμεναίοις  
 καὶ νυμφιδίοισι δέχεσθ' ᾠδαῖς  
 αὐτὸν καὶ τὴν Βασιλείαν. 1730
- Ἦρα ποτ' Ὀλυμπία 8τρ.  
 τῶν ἡλιβάτων θρόνων  
 ἄρχοντα θεοῖς μέγαν  
 Μοῖραι ξυνεκοίμισαν  
 τοιᾶδ' ὑμεναίῳ. 1735
- Ἔμην ὦ, Ἔμέναι' ὦ.  
 ὁ δ' ἀμφιθαλῆς Ἔρωσ  
 χρυσόπτερος ἠνίας  
 εὐθύνε παλιτόνους,  
 Ζηηὸς πάροχος γάμων 1740  
 κεῦδαίμονος Ἦρας.  
 Ἔμην ὦ, Ἔμέναι' ὦ.
- ΠΕ. ἐχάρην ὕμνοις, ἐχάρην ᾠδαῖς  
 ἄγαμαι δὲ λόγων. ἄγε νῦν αὐτοῦ  
 καὶ τὰς χθονίας κλήσατε βροντὰς, 1745  
 τὰς τε πυρώδεις Διὸς ἀστεροπὰς,  
 δεινὸν τ' ἀργῆτα κεραυνόν.
- ΧΟ. ὦ μέγα χρύσειον ἀστεροπῆς φάος,  
 ὦ Διὸς ἀμβροτον ἔγχος πυρφόρον,  
 ὦ χθόνιαι βαρναχέες 1750  
 ὄμβροφόροι θ' ἅμα βρονταί,  
 αἷς ὅδε νῦν χθόνα σείει.  
 διὰ σὲ τὰ πάντα κρατήσας,  
 καὶ πάρεδρον Βασιλείαν ἔχει Διός.

- Ἔμην ὦ, ἔμηναι ὦ.  
 ΠΕ. ἔπεσθε νῦν γάμοισιν, ὦ  
 1755  
 φύλα πάντα συννόμων  
 πτεροφόρ', ἵτ' ἐπὶ πέδον Διὸς  
 καὶ λέχος γαμήλιον.  
 ὄρεξον, ὦ μάκαιρα, σὴν  
 1760  
 χεῖρα, καὶ πτερῶν ἐμῶν  
 λαβοῦσα συγχόρευσον αἵ-  
 ρων δὲ κουφῶ σ' ἐγώ.  
 ΧΟ. ἀλαλαί, ἰὴ παιήων,  
 τήνελλα καλλίνικος, ὦ  
 1765  
 δαιμόνων ὑπέρτατε.





## NOTES.

1—60.] Euelpides and Peisthetaerus, with a jackdaw and raven to guide them, are seeking the birds, in order to consult Tereus as to where they may find a quiet city, being tired of the lawsuits of Athens. At last they come to a rock where their guides seem to intimate there is something to be found. They knock, and summon Epops, the hoopoo.

1. ὀρθὴν κελύεις] sc. ὀδὸν λέγειν. He addresses his jackdaw, who is directing him to go right at the steep rocks ahead of them.

2. διαρραγείης] Addressed to the raven apparently. He then turns to his friend, and reports ἦδε δ' αὖ 'and this bird, on the other hand.'

κρῶζει πάλιν] 'croaks "back":' croaks that we are to go back.

3. πλανήττομεν] A similar formation is κυνόσσομαι (Aesch. *Cho.* 196) from κινέομαι.

4. προφορουμένῳ προφορεῖσθαι λέγεται τὸ παραφέρειν τὴν στήμονα τοῖς διαζυμένοις. Schol. But διάζεσθαι means 'to set the threads in the loom;' i. e. to set the warp, the perpendicular threads, as L. and S. give it under διάζεσθαι. And στήμων is 'the warp.' Evidently the sense of προφορεῖσθαι here is 'to move to and fro,' and it must be from the passing to and fro of the horizontal threads or weft. Xenophon (*Cyn.* VI. 15) uses it of hounds coursing to and fro when trying to strike the scent. Join here ἄλλως π. τ. ὁ. 'idly journeying to and fro, shuttle-fashion.'

5. κορώνη] Of the two words κόραξ, κορώνη, for the various *Corvidae* κόραξ appears to be general, κορώνη more special, in common Greek use. Ornithologists adopted κόραξ for 'raven,' κορώνη for 'carrion crow.' 'Raven' sounds here more distinct, and more of a contrast to the jackdaw. And apparently Gr. κορώνη, Icel. *krafn*, Eng. *raven*, Gerpn. *rabe*, Lat. *corvus*, are all cognate.

τὸ δ' ἐμέ...περιελθεῖν] Cf. *Ran.* 741, *Nub.* 268. The infinitive is used similarly in Latin to express surprise, indignation, etc.: as in Virgil's well-known 'Mene incepto desistere victam!'

6. πλεῖν] This peculiar Attic contraction for πλεον seems confined to the combination πλεῖν ἦ: which is frequent.

8. ἀποσποδῆσαι κ. τ. λ.] 'should wear off my toe-nails.' Dindorf's note "De ipso Euelpide intell. qui prae sollicitudine unguis mordet"

is wrong. δάκτυλοι is often 'toes:' e.g. *Eg.* 874 εὐνοῦστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν. And if it refers to the fingers here, it will mean that he has worn and broken his finger-nails by scrambling.

9. σπου γῆς] To be joined in constr. as in *Ach.* 109, σπου τέτραπται γῆς.

11. μὰ Δία γ] Porson corrects οὐδὲ μὰ Δί' ἐντεῦθεν γ' ἄν, on the ground that γε does not, without any word interposed, follow the formula of an oath. Cf. below v. 22 οὐδὲ μὰ Δί' ἐνταῦθά γ' for the γε occurring separated by one word. It is not quite clear that we ought to reject the consensus of MSS. in such cases; but certainly it is ἐντεῦθεν that wants emphasizing and not μὰ Δία. Meineke (with Fritzsche on *Thesm.* 225, a passage which offends against Porson's rule) reads ἐνγεγεῦθεν, a curious form to admit on conjecture. Perhaps οὐδ' ἄν μὰ Δί' ἐντεῦθεν γ' ἄν would be an improvement on Porson's amendment.

Ἐξηκεστίδης] Cf. below v. 764 δοῦλός ἐστι καὶ Κάρ ὥσπερ Ἐξηκεστίδης, and v. 1525 οὐ γὰρ εἰσὶ βάρβαροι, ὅθεν ὁ πατριῶς ἐστίν Ἐξηκεστίδης; the scholiast calls him a foreigner and a wanderer who knew the various roads, οἱ γὰρ ξένοι μᾶλλον ἴσασιν τὰς ὁδοὺς. We may probably infer from vv. 760—768 that Execestides had claimed, successfully or unsuccessfully, Athenian citizenship. Hence Peisthetaerus here means 'we are so far out of the usual tracks that even Execestides, clever as he is at finding a country that does not belong to him rightly, could not find one from this place.'

12. τὴν ὁδὸν ταύτην] εἰς τὴν ὁμοί ὁδὸν βάδιζε. Schol. 'You may take the way to woe, I will not,' says Peisthetaerus.

13. οὐκ τῶν ὀρνέων] 'he of the bird-market, the poultry.' So Hyperbolus is οὐκ τῶν λύχνων in *Nub.* 1065. Other words similarly used are λχθύες, μυρρίναι, χύτραι, λάχανοι, μύρον: *Vesp.* 789, *Thesm.* 448, *Lys.* 557. *Eg.* 1375. This poulterer, or birdseller, had served them a shameful trick in selling them such useless birds.

14. πινακοπώλης] Small birds were plucked and strung together and ranged on a board or tray, so Hesychius says, on the word πινακοπώλης. Below, v. 1078, a reward is offered for the head of Philocrates, ὅτι συνέρωρον τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοῦβολοῦ. These small birds were much relished at Athens: we find frequent mention of κίχλαι and σπίνοι in the Aristophanic feasting.

μελαγχολῶν] 'in his craziness.' There seems no notion whatever of 'melancholy,' as we mean it, in this word. The μελαγχολία of Chremylus in *Plut.* 12 is simply 'craziness.'

15—16. δσ.. ὀρνέων] The interpretation 'who was made a bird out of a bird,' considering ἐκ τῶν ὀρνέων to be instead of ἐκ τῶν ἀνθρώπων, as a stroke of Satire upon the levity of the Athenians, Tereus being of Attica, seems little better than nonsense. The better way is to join φράσειν γῶν τὸν Τηρέα ἐκ τῶν ὀρνέων: and so one scholiast explains it, σμαινέων ἡμῶν τὸν ἔποσα δελξαντα ἐκ τῶν ὀρνέων. Brunck, following another scholiast, joins τῶδε ἐκ τ. ὁ, 'that these two alone of the birds

would tell us.' Meineke omits the line in his text. In his *Vind.* he rather supports emendations of *ἐκ τ. δ.* into *ἐξ ἀνδρός ποτε*, or *ἀνθρωπός ποτ' ὤν*. The story of Tereus' metamorphosis is told by Ovid, *Met.* 671.

17. τὸν Θ.] Some son of Tharreleides must have been like a jackdaw, either for garrulity, or, as one scholiast says, for smallness of stature. Frere aptly notices that the raven and jackdaw are characteristic: suited to Peisthetaerus and Euelpides.

18. τῆδεδὲ] Cf. *Eq.* 1302 *νυδὶ*, *Plut.* 227 *τουτοδὲ*. The conjunction δὲ is put between the word and the affix ι.

19. ἤστην] Cf. *Ran.* 226, ἀλλ' ἐξόλοισθ' αὐτῷ κοδῆ, οὐδὲν γὰρ ἐστ' ἀλλ' ἢ κοδῆ. This supports ἤστην rather than ἦστην: 'they were, it seems, nothing but peck peck.' ἤστην 'they knew nothing but how to peck:' which is good enough sense also. The scholiast notices a reading *ἴστην*, ἀπὸ τοῦ ἤδεσαν. For the form ἤστην from *εἰμι* cf. *Eq.* 982, οὐκ ἂν ἤστην σκαύη δύο χρησίμω, where there can be no doubt about the meaning.

20. κατὰ τῶν π.] 'down the rocks.' Apparently they had come to some steep and rocky place, overgrown also with wood (v. 92). κατὰ with genitive means 'down from, down along,' e.g. κατ' Οὐλύμπιοι καρήνων ἀΐξασα. Hom. But also sometimes 'down under' of motion into a surface, as κατὰ χθονός, κατὰ κυμάτων. And thus here it may be 'down into or among the rocks.' The barrier here might be either the brow of a steep, or a rising mass of rocks.

22. ἀτραπός] Less than ὁδός: 'not even a foot-track.'

23. τί δ' ἢ] This is Meineke's reading. ἦ δ' ἢ Dind. which is awkward. τί δ' ἢ κ. Holden after Cobet, omitting the τι before λέγει. The text οὐδ' ἢ κ., which the scholiast mentions, if a note of interrogation be put at the end of the line, is admissible for the sense. The Rav. MS. has ἦ δ' ἢ.

24. οὐ ταῦτά] There's a difference in its croaking, if that can be taken for any direction about the road.

26. ἀπ. φησὶ] All that it has to say is that it will peck my fingers off: it is (or knows) οὐδὲν ἄλλο πλὴν δάκνεν, v. 19.

28. ἐς κόρακας] Generally it is easy to go to the bad, 'facilis descensus Averni.' The phrase ἐς κόρακας is used here with comical force, as in *Pac.* 117. Our phrase 'to go to the dogs' seems nearly analogous in origin to ἐς κόρακας ἐλθεῖν, if the explanation of that be 'to be left unburied and feed the crows:' conf. Homer's slain heroes, whom war ἐλώρια τεύχε κύνεσσιν οἰωνοῖσι τε πᾶσι.

30. ὠνδρες] He turns to address the spectators.

31. Σάκω] The Sacian was Acestor; who appears to have been of Thracian extraction, and a tragic poet; ridiculed, the scholiast tells us, by Callias and Cratinus. Cf. *Vesp.* 1221, ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.

33. φυλῆ καὶ γ. τ.] 'Of honourable tribe and kin.'

34. σοβούτος] A word especially used of scaring birds, and therefore agreeing with the metaphor in the next line. They use these metaphors προληπτικῶς ὡς καὶ αὐτοὶ ὀλίγον ὕστερον ὀρθιωθησόμενοι Schol. They anticipate their bird-life.

35. ἀμφοῖν ποδοῖν] A proverb for haste. It is not at all necessary to understand ποδοῖν as in any way for πτεροῖν, as the scholiast suggests. ποῶς enters into many common adverbial phrases where its meaning need not be pressed; and, besides, the two adventurers were not yet winged, so that it is ἀνεπτόμεθα which is metaphorical. To do a thing ἀμφ. τ. π. means 'to put one's best foot foremost.' Of course there is a humorous turn in 'we put our best feet foremost to fly up hither.'

36. μισοῦντ'...τὸ μὴ οὐ] In μισοῦντε a notion of denial is implied, hence the construction, 'not in our hate denying that it is, etc.' The construction first intended after αὐτὴν μὲν οὐ μισοῦντε was something like ἀλλὰ ζητοῦντε τόπον ἀπράγμονα. Then the phrase ἐναπ. χρήματα introduces the three lines descriptive of the Athenians' busy litigiousness; and the wanderers' quest is introduced as a consequence of this, the intended δὲ or ἀλλὰ to answer to αὐτὴν μὲν being thus lost.

38. ἐναποτίσαι χ.] After πᾶσι κοινῆ should have come simply ἐνοικεῖν 'to live in.' Bergler compares for the force of ἐν Eur. *Hipp.* 1095, ὡ πῆδων Τροϊζήμιον, ὡς ἐγκαθηθῶν πόλλ' ἔχεις εὐδαίμονα. 'To pay away money in' is substituted as a hit at the litigiousness of the Athenians, in which they spent much money either in being fined or getting others fined, law being expensive either way.

39. οἱ μὲν γὰρ] Ay, we may well say 'spending money,' for the Athenians sing to this tune which costs them dear, all their life long.

τέττιγες] To whom Homer compares his councillors, τέττιγισσων ἐοικότες οἶτε καθ' ἴλην δένδρῳ ἐφεζόμενοι ὅσα λειριέσσαν λείσω. *Il.* γ 151.

40. ἐπὶ τῶν κραδῶν] Both the Greek and Latin poets speak chiefly of the tree-cicada. Cf. Virgil's 'cantu querulae rumpunt arbusta cicadae.'

41. ἐπὶ τῶν δικῶν] A somewhat similar metaphor is *Eg.* 403, δωροδόκοισιν ἐπ' ἀνθεσων ἴζων. And it is meant that ἐπὶ τῶν δικῶν should just balance in sound ἐπὶ τῶν κραδῶν; hence it is put instead of the ordinary ἐν ταῖς δίκαις. 'Perched upon points of evidence and law,' Frere.

42. τόνδε τ. β. β.] 'we trudge on these our travels.'

43. κανοῦν] They carry preparations for sacrifice when they shall have found a new settlement. χύτραι are mentioned in the *Ἰδρυσις* of the goddess Peace, *Pac.* 923.

44. ἀπράγμονα] The opposite of Athens, where no one was ἀπράγμων, or if he was so, was thought to be ἀχρείος. *Thuc.* II. 40.

45. ὅποι καθ. δ.] There seems best MS. authority for ὅποι, which taken with καθιδυθέντε is unobjectionable: καθιδυθῆεις ἐς τόπον is good Greek. Most editions have taken ὅπου.

47. δεομένῳ] nom. dual as subject to a verb, because στόλος νῶν 'στι = πορευόμεθα.

48. ἢ 'πέπτατο] 'in his flights, anywhere where he has flown:' cf. below v. 118, καὶ γῆν ἐπέπετου καὶ θάλατταν ἐν κόκλῳ. Meineke and others, here and wherever the form in *a* occurs, against all MSS. (I believe), change ἐπέπτατο to ἐπέπετο, which last they will have to be the only true Attic form.

49. οὔτος] Addressed to Euelpides: 'my friend.' Or any English exclamation to call attention would give its force, *e.g.* 'Hi!'

50. ἄνω τι φράζει] 'is pointing upwards somehow:' cf. v. 2 κρῶζει πάλιν.

54. οἶσθ' ὃ δράσον] This phrase, apparently a mixture of 'know you what you have to do?' and 'do, you know what,' is of constant occurrence. Cf. Soph. *O. T.* 543, Eur. *Hecub.* 229.

τῷ σκέλει] According to the scholiast this refers to a saying that boys used to one another on seeing birds, ὅς τὸ σκέλος τῇ πέτρῃ καὶ πεσοῦνται τὰ θρῆα. If this was so, it must have about answered to the advice now given to children to put salt on the birds' tails in order to catch them.

56. σὺ δ' οὖν] 'Well then at all events knock with a stone.' The one had bidden the other knock with his leg against the hard rock. 'No thank you,' he replies, 'your hard head will do better.'

57. καὶ καὶ] The ordinary summons to a doorkeeper. Aesch. *Choeph.* 652 καὶ καὶ, θύρας ἀκουσον ἐρκείας κτύπον.

58. παιδός] Elmsley proposed καὶ καὶ. The use of the genitive of παῖς is rather remarkable, as it is not followed by ἔποια. Had it been so, of course the construction would have been quite natural: 'Ought you not instead of the boy to have called the hoopoe?' But the union of the two constructions may be defensible, as the MS. authority is all for it. Elmsley's reading would be "instead of 'boy, boy' ought not you to have called 'hoopoe ahoy?'" And the common reading must mean the same; but Holden's instances from *Ach.* 640, *Vesp.* 1387 are not quite similar.

60—91.] The servant bird comes out: they tell him their errand, and persuade him to wake his master. Meanwhile the jackdaw and raven escape.

61. Ἀπολλων κ.τ.λ.] Cf. *Vesp.* 161, Ἀπολλων ἀποτρόπαιε τοῦ μαγεύματος. The genitive expresses wonder: 'what a swallow!'

63. οὕτως κ.τ.λ.] Meineke gives this up as corrupt. Blaydes' interpretation is 'rem tam tremendam ne nominare quidem decet:' which Kennedy adopts, explaining it to mean 'It is not gentlemanlike, it is not quite the polite thing to use such a dreadful word.' This is not satisfactory. Nor yet is Brunck's reading, οὔτος, τί δεινόν; οὐδὲ κάλλιον λέγεις; Bentley proposed οὔτος, τί δεῖ νῦν τοῦδε 'my friend, you had better tell him what we want with him.' No help is to be got from the scholiast. A possible, and perhaps better, way of taking the present text, would be to understand it as an exclamation of surprise, connected with v. 61. Euelpides had said 'Heaven save us! what a gaping swallow!' he then adds, when the trochilus has spoken in a shrill bird-like voice, 'Such a wondrous fearful creature, and speaks no better than this!'

65. Ὑποδείδις] Cary translates 'Fearing,' to recall or resemble 'Starling,' perhaps. 'Green-finch' might be suggested by 'Green-funk.' It may be that the word ὑποδείδις bore some resemblance to the real name of some bird; but the 'habitat' of the bird being placed in Libya would cover any strangeness in the name.

70. ἡττήθης] φυσικὸν τοῦτο ἐν ταῖς συμβολαῖς τῶν ἀλεκτρούτων τοῖς ἡττήθέντας ἐπεσθαι τοῖς νενικηκόσι. Schol. In Theocr. XXII. 71 Amycus and Pollux are made to say: AM. σὺς μὲν ἐγὼ, σὺ δ' ἐμὸς κεκλήσσαι, εἰ κε κρατήσω. ΠΟΛ. ὀρνίχων φοινικολόφων τοιοῦδε κυδομοί. Cock-fights were common at Athens. We have metaphors drawn from them several times in Aristophanes, e. g. *Eq.* 494—7.

73. ἐχθ] Instances in Greek of the conjunctive after verbs of past time are numerous; even when the action is not one that lasts up to the time of the relation.

75. οὐδὲ γ' ] 'yes he wants one, having been before a man.'<sup>2</sup> The lines that follow are awkward in their connection. The text is Meineke's, adopted by Holden. To supply the *στε* again to ἐπιθυμῶ δέιτε is harsh. The τε before τορύνης seems rightly restored, though from inferior MSS.; for the apodosis must be τρέχω 'πι τορύνην to balance τρέχω 'π' ἀφύας.

76. Φαληρικὰς] From the port of Phalerum, where anchovies were taken in abundance. Cf. Athen. vii. 285. Aristotle mentions the Phaleric anchovy among other kinds: *Hist. An.* vi. 15.

79. τροχίλος] the errand-bird, referring to τρέχω above. Hermes is called Διὸς τρόχις, Aesch. *Prom. Vincit.* 940. The trochilus was however a real bird, mentioned by Herodotus and Aristotle, probably of the sandpiper kind.

82. σέρφους] Authorities differ as to what σέρφος is: 'Gnat or ant' L. and S. The scholiast says σκωληκῶδες ζῴδιον ἢ μυρμηκῶδες. This gives us a third choice, 'worm.' A proverb is quoted ἐνεστί καν μύρμηκι καν σέρφω χαλὴ, whence we might infer σέρφος not to be μύρμηξ; and the saying appears like our proverb 'the worm will turn.' The passage in *Vesp.* 352 πάντα πέφρακται κοῦκ ἐστιν ἐπ' ἧς οὐδ' εἰ σέρφω διαδῶναι perhaps rather suits something worm-like; but the scholiast there gives us the choice between ant and gnat. And if we credit Aristophanes with any correct knowledge of what hoopoes do eat, we shall decide for insects, these being chiefly the food of hoopoes. Yarrell mentions coleopterous insects specially, but also caterpillars as the food of this bird.

84. οὐ ἀχθ.] Note οὐ left open, as it always is in Aristophanes. Cf. *Eq.* 101, οὐ οὐκ ἐλήφθην. Where οὐ is found, it is οὐ 'when,' as in *Nub.* 7, οὐ οὐδὲ κολῶσ' ἐξεστί μοι τοῦς οὐκέτας.

85. σὺ γ' ] To the trochilus, who has just retired to wake his master, and is followed by this curse.

ὦς μ' ἀπέκτενας] Strictly speaking ὦς connects the two clauses: 'may you perish, seeing how you frightened me, may you perish for frightening me so.' And so we might take ὦς in v. 91. But our

English idiom is to say 'plague take you, how you frightened me!' or 'plague take you, you frightened me so.' Similarly we render the Latin *tu quae tua est sapientia* 'you, such is your wisdom.' And sometimes *ὦς*, *ὄϊον*, *δρον* are used without causal connection with a foregoing clause, being simply exclamatory.

86. *μοχθεταί*] Better written thus as a crasis than *μ' ὄχθεται*.

90. *ἀπειτ.*] Of course this came to much the same thing as if he had owned to letting him go; and the next line is ironical. Euelpides all along takes a jeering tone, and puts in absurd questions and remarks. Cary compares him to Sancho in Don Quixote. 'A simple, easy-minded, droll companion,' Frere calls him.

92—208.] Epops comes out. After satisfying their wonder at his appearance, he enquires their business. They come, they say, to seek a quiet place away from the troubles and annoyances of Athens. He proposes several towns, which are rejected. At last, on their hearing how the birds live, it strikes Peisthetaerus that, if the birds would but unite to found one state, that would be the place for them. He explains the advantages of his plan. Epops is delighted, and goes into the copse to summon the rest of the birds to consultation.

92. *ὄλην*] In place of *θύραν*.

*ποτέ*] 'at last:' denoting impatience: cf. *Vesp.* 1161, *ἐνθες ποτ' ὦ τῶν*.

94. *τριλοφίας*] The actor who personated the hoopoe wore probably a costume caricatured from that of Tereus in Sophocles' play. His crest seems to have been very conspicuous, as also his beak; but the rest of his feathers not in very good plight: hence Euelpides' remark in v. 95, and the excuse that the hoopoe gives in v. 105.

95. *οἱ δώδεκα θεοὶ κ.τ.λ.*] 'The twelve gods seem to treat you ill, to have brought you to a sorry plight.' This is no answer to *τίνας κ.τ.λ.*, but rather a continuation of Euelpides' reflections on the personal appearance of Epops. The latter complains of this jeering and appeals for sympathy as having been once a man. The other explanations given by the scholiasts and their followers of *οἱ δ. θ.* seem to make no sense. The twelve gods were those to whom Pisistratus, grandson of the tyrant, erected an altar. (*Thuc.* VI. 54.)

97. *ῆ*] The most Attic form of the 1st pers. sing. So for the pluperf. we have the 1st pers. ending in a vowel in the Aristophanic forms *ἐκεχρήνη*, *ἐλελήθη*.

98. *καταγελωμέν*] He distinguishes between *καταγελάω*, 'to laugh at ill-naturedly,' and the simple *γέλως* which is excited by the hoopoe's comical beak. They are not mocking at him, but they can't help laughing at his beak.

100. *Σοφοκλέης*] Sophocles had written a play entitled Tereus. See above on v. 94.

102. *ταῶς*] The Athenians are said to have inserted this curious aspirate in the word: cf. L. and S. for a probable explanation of it as a relic of the digamma. A peacock was such a rarity at Athens as almost to be beyond the class of birds; at least this seems the simplest ex-



planation of Euelpides' question. Peacocks represented to an Athenian's idea something gorgeously bedecked: cf. *Ach.* 62, ἀχθομαι ἔγω πρόσβειω καὶ τοῖς ταύσι τοῖς τ' ἀλαζονεῖμισιν.

103. τὰ πτερά] The birds of the drama probably had but the beak, head, and wings of their originals; but an excuse for the want of feathers is found in the moulting of birds.

106. πτερορροεῖ] Aristotle uses this word of the moulting of birds, saying that ἡ τρυγῶν πτερορροεῖ ἐν τῇ φώλεια 'the turtle-dove moults during its hybernation,' *H. A.* VIII. 19. The old text was πτερορροεῖ τε καθύς; Dobree corrected it. Cobet proposes πτερορροούμεν καθύς ἔ. φ., thus avoiding the change from the third to the first person.

108. τὸ γένος δ';] Elmsley added the δ', and editors have followed him. In *Pac.* 187, ποδαπὸς τὸ γένος δ' εἶ; occurs: but does that necessitate the addition of δὲ here? μῶν ἡλιαστὰ is without any conjunction. And the abruptness of the questions seems more lively and natural.

109. ἡλιαστὰ] The definition of their native place is at once understood; and they are asked if they are heliasts, members of the court Heliæa, and litigious; in answer to which they coin the word 'ape-liasts' for μισόδικα. The π remains unchanged in this compound, as in ἀπηλιώτης from ἥλιος.

μᾶλλὰ] μὴ ἀλλὰ 'say not so, suppose not so, but:' a frequent combination in Aristophanes.

110. σκεῖται γάρ] 'What! does any of that seed grow there?' The metaphor is suitable in the mouth of a bird.

111. ζῆτῶν ἀν κ.τ.λ.] 'By diligent search you may get a little from the country:' i. e., in the country there are still law-haters, quiet 'douce' men.

112. ἡλθέτην] Elmsley changed in this and similar passages -τον to -την. The question of the form of the second dual of the augmented tenses is hardly a settled one; therefore the MS. reading ἡλθετον is preferable. See Elmsl. on *Eur. Med.* 1041, for a list of passages in which he changes -ον to -ην. Modern grammarians have returned to -ον for the 2nd person.

115. ὠφελήσας] An amusing bond of union and sympathy. Euelpides assumes that to owe money is human, and also to be loth to pay it.

117. μεταλλάξας] 'having taken instead:' as Horace generally uses 'mutare,' and its compounds: e. g. 'Cur valle permutem Sabina divitias operosiores?'

118. ἐπεπέτου] Cf. v. 48.

119. πᾶνθ' ὄσ.] You combine the wisdom of man and bird.

120. ταῦτ'] i. e., διὰ ταῦτα. With ἄρα this use is very common in Aristophanes.

121. εἰ τινα ... φράσειας] Dependent on the enquiry implied in λέται.

εἴερων] A word occurring in *Soph. Tr.* 675. The scholiast quotes

Cratinus as using the phrase *εὐέρων βοῶν*. Perhaps here we may consider it as a comical substitute for *εὐνομον* which would have been a natural attribute to *πόλιω*. They want 'a snug city in which they may lie soft and warm.' For *σισύρα* cf. *Nub.* 10.

123. *ἔπειτα*] 'Do you then &c.:' having Athens, do you after that seek a greater city? *ἔπειτα* in these phrases comes to be nearly = *δμως*. Cf. note on *Nub.* 1249, *ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὄν;*

*Κραναῶν*] Cf. *Ach.* 75, *Lysistr.* 480 for the singular *Κραναὰ πόλις*. and Pind. *Ol.* 7. 151, *κρανααῖς ἐν Ἀθήναις*. The name is from the adj. 'rocky, rugged,' a word applied by Homer to Ithaca. Towns naturally gain names from their nature and surroundings: e. g., 'Auld Reekie' was given to Edinburgh from its smokiness.

125. *ἀριστ.*] A word which was an abomination to the Athenians; hence E. disowns the imputation at once.

*ἐγώ;*] Cf. note on *Pac.* 187, *ἐμοί; μιαιώτατος*. Here we should repeat, instead of the pronoun, the most important word: 'Aristocracy? no.'

126. *τὸν Σκελλίου*] Aristocrates; who was afterwards one of the Four Hundred. Thuc. VIII. 89, Plat. *Gorg.* 472. Here Euelpides says, 'I hate even Aristocrates because of his name.'

128—134.] We want a city where feasting and merriment shall be the only trouble.

131. *ὅπως παρέσει*] Cf. Plat. *Hērr.* *Mag.* 286 c, *ἀλλ' ὅπως παρέσει καὶ αὐτὸς καὶ ἀλλοὺς ἀξείη*.

133. *μηδαμῶς ᾄ. π.*] 'do not refuse,' *μη ἄλλως ποιεῖ* is frequent in Plato. The following *εἰ δὲ μὴ* means 'if you do not consent,' or shortly 'else.'

134. *μη μοι κ.τ.λ.*] An inversion of the proverb, *μη μοί ποτ' ἔλθῃς ὅταν ἐγὼ πρᾶττω καλῶς*, used to those who fail to help their friends in adversity.

135. *ἢ Δία*] This line confirms the remark at v. 11 about *γε* not immediately following an oath. Indeed, the use of *γε* being to emphasize, unless it were needful to emphasize the particular deity, as distinct from other deities, *γε* could have no force so placed.

145. *ἐρ. θαλάτταν*] Probably to an Athenian this suggested vaguely the ends of the earth. Cf. *Eg.* 1088, where the sausage-seller beats Cleon's oracle, which said that Demus was to rule *πάσης γῆς*, by adding *καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης*.

146. *ἀνακύπτεται*] Cf. *Ran.* 1068, *κἄν ταῦτα λέγων ἐξαπατήσῃ παρὰ τοὺς ἰχθῦς ἀνέκυψεν*. The word implies a sudden unexpected popping up into sight: its force is well shewn in Plat. *Phaed.* 109 ε, *ὡς περ ἐπθάδε οἱ ἐκ τῆς θαλάττης ἰχθῦες ἀνακύπτοντες ὀρώσι τὰ ἐπθάδε*, 'like as in our world the fish pop their heads out of the sea, and see things on the upper earth,' so (Socrates continues) we should see the upper heavens clearly, if we could rise above our lowlying mist and air.

147. *ἡ Σαλαμῖνα*] The Salaminian galley was used to bring home

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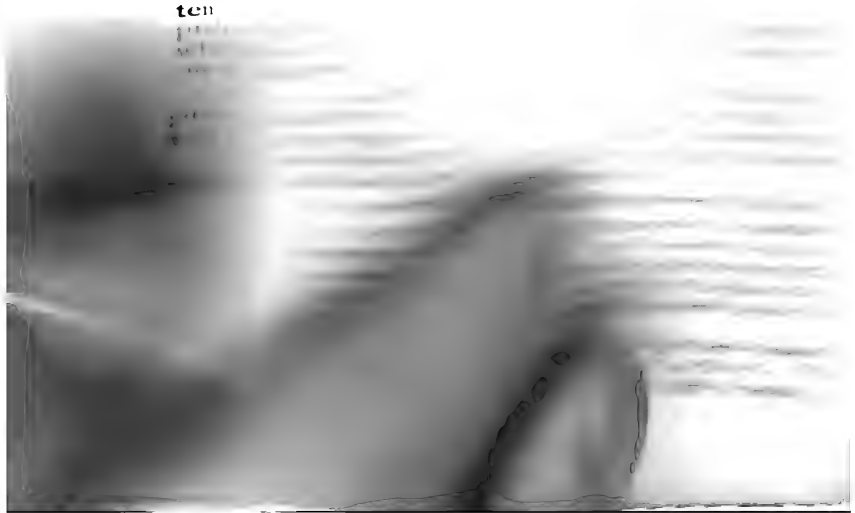
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compound *ἐνορώ*, one cannot quite assent to Brunck's self-comment, "*ἐσορώ*, imprudens scripsi. Libri omnes *ἐνορώ*, quod indum est, licet id quod casu dedi aequè bonum sit." The whole is 'I see a mighty plan possible for the race of birds, and a power which it may be effected.'

166. *κεκρηότες*] Athens is *κεκρηαίων πόλις*. *Eg.* 1262. Whether the community are to represent the flighty Athenians; or what, *γ*, is the political drift of this play, is uncertain. See Introduction.

166. *αὐτίκα*] 'to take an instance.' Cf. below vv. 378, 483, 574. Used when the first instance is given in immediate proof of an action. P. says 'This purposeless flying about brings you no honour: the name "bird" is with us men a disparaging term for the city.'

167. *τοὺς π.*] *ἔδν τις ἐρωτήσῃ περὶ τῶν πετομένων, τίς οὗτος*; Schol. *π* as mentioned in the next line may be the glutton of *Fac.* 1008; but why he is mentioned here is not clear.

169. *ἀσταθμῆτος*] Having no *σταθμῆ* 'rule.' Or possibly, as Kennedy translates, 'without ballast, not weighted.' Cf. v. 1137. But *ο* 'measure' seems the prevailing sense of *σταθμῶσθαι* rather than 'to weigh.' *ἀτέκμαρτος* 'with no end, mark, aimless.' Cf. *Hom. Il. v. 20, ἰς μὲν ὀρέξαι τῶν τὸ δὲ τέτρατον ἵκετο τέκμαρ.*

170. *οὐδὲν ἴ.ε. καθ' οὐδὲν* 'in no wise.'

173. *ποίαν*] He asks wonderingly and incredulously, as *Ἀλγῆς* in the next line shews: cf. *Eg.* 88, *Ol. A. πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνήρ*; *Ol. B. Ἀλγῆς, οὗτος*;

175. *καὶ δὴ*] 'Well now, I'm looking.'

177. *ἀπολαύσομαι τι δ', εἰ δ.*] 'And shall I get any good by twisting my neck awry?' Cf. *Eg.* 175 *εὐδαιμονήσω δ' εἰ διαστροφήσομαι*. There can be no doubt that the scholiast's *τράχηλον κλάσω* is the right explanation of *διαστρ.* here, as well as in the *Knights*. There is something very similar in the way in which both the birds and the sausage-seller are told of a wide realm of whose possession they were unaware. We could not render *διαστρ.* 'squint' in this passage, nor should we in the other.

179. *πόλος*] The ancients called 'pole' not, as do the moderns, a particular point or the end of the axis, but the whole sphere. Schol. So 'polus' in Latin is used. But here *πόλις* and *πόλος* are punned on. Epos not at once understanding, Peisthetaerus explains by the common word 'place.' Some ridicule of the new passion for astronomical science is intended. Cf. the scene with Meton v. 992.

181. *ὀτιή δὲ κ.τ.λ.*] Meineke following Cobet pronounced these lines spurious; but in *Vind.* he recants. The scholiast evidently had them. *διὰ τούτου* for *διὰ τοῦτό γε* is a correction of Bergk's. 'Because this (the pole) turns, and all things pass (move about) through this, it is called the pole.' But the phrase seems intentionally obscure; a scientific investigation that explained nothing to the simple birds.

184. ἐκ τοῦ π.] From being called πόλις it will come to be called πόλις: instead of a 'pole' a 'polity,' to adopt Cary's rendering. Or 'metropole' Frere.

186. Μηλίω] Melos was reduced by famine in the Peloponnesian war. Cf. Thuc. v. for the history.

187. ἐν μέσῳ... γῆς] i.e. ἐν μέσῳ γῆς καὶ οὐρανοῦ. So in Aesch. *Choeph.* δι' ἐν μεταίχμῳ σκότου is ἐν μετ. σκότου καὶ φάου, 'in the twilight'; the debateable space for which light and darkness contend. And the very word 'twilight' is the time 'tween light and darkness. In the passage of Aeschylus φάος has been mentioned just before, and is therefore easily understood to be the other limit of the μεταίχμιον; and here the gods have just been mentioned, therefore they, or their place, is the other limit of the μέσον. Cf. also *Eg.* 434 and note there.

191. φόρον] The gods are to pay toll to the birds. φόρος is the ordinary word for the tribute paid to Athens by her subject allies. As we have to ask the Boeotians' leave, so the gods will have to ask the birds' leave.

192. διὰ τῆς κ.τ.λ.] A line proscribed by some editors as recurring below, v. 1218.

193. διαφρήσετε] Cf. Thuc. VII. 32 ὅπως μὴ διαφρήσουσι τοὺς πολεμίου (where some read διαφήσουσι): and *Vesp.* 156, 892, for ἐκφρεῖν, εἰσφρεῖν.

194. νεφέλας] εἶδος δικτύου θηρευτικοῦ. Schol. Cf. v. 528. νεφέλη was a light fine net.

195. μὴ γῶ... ἤκουσά πω] Cf. *Lysistr.* 917 μὰ τὸν Ἀπόλλω μὴ σ' ἐγὼ κατακλιῶ. With the future the construction is probably elliptical, 'no fear lest:' to this past indic. with μὴ no exact parallel is given; nor does it admit of the same explanation. Indeed the sense required appears to be simply οὐκ ἤκουσα. Kennedy supposes that μὴ ἤκουσά πω represents μὴ εὐτυχολῆν εἰ ἤκουσά πω: but is this possible?

198. διηγῆσαιτο] P. thinks an interpreter will be wanted.

199. βαρβάρους] Cf. Herod. II. 57 αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκειν σφί ὁμοῖα θρῖσι φθέγγεσθαι. Swallows esp. are termed 'barbarous' in tongue: cf. Aesch. *Ag.* 1017, εἴπερ ἐστὶ μὴ χελιδόνος δίκη ἀγνώτα φώνη βάρβαρον κεκτημένη: and below v. 1681, and *Ran.* 93.

203. τὴν ἐμὴν] Procne, wife of Tereus the hoopoe, was changed into a nightingale. Probably some favourite musical performer played this part.

204. καλούμεν] Future, as in *Nub.* 632. The plural is to comprise Epops and wife: expressed by νῶν in the next line. The participles ἐσβᾶς, ἀνεγείρας, are in the nominative, and not in the genitive, because they form part of the subject of the verb καλούμεν. Indeed they could hardly be in any other case.

209—262.] Epops calls upon the nightingale to sing: then himself summons the birds from their various haunts to consult about the new plan.

210. λύσω] 'set free, utter.' With the common punctuation after

ῥηνεῖς, ἐλελιζομένη must govern Ἴτυν 'trilling thy lays for Itys.' Meineke and Holden punctuate after Ἴτυν, making οὐς θρηνεῖς govern Ἴτυν 'the sad strains in which thou mournest Itys.' Then ἐλ...ξουθῆς 'trilling with the liquid melody of thy clear-toned mouth.' Meineke further changes the text to ἐλελιζομένης δ' ἱεροῖς, removing the stop after ξουθῆς. This appears to me arbitrary alteration without improvement. ἱεροῖς, after ἱερῶν above, is unsatisfactory, and διερά μέλαια, if not elsewhere found, is plain enough=liquidæ voces. The asyndeton in καθαρά χ. is a little awkward: but we may perhaps suppose that the nightingale here is heard to strike up, and that Epops then says καθαρά χωρεῖ κ.τ.λ. The passage seems imitated from Eur. *Hel.* 1111, ὦ διὰ ξουθῶν γενύων ἐλελιζομένα θρηνοῖς ἔμοις ξυνεργός.

214. ξουθῆς] This word is used as an epithet of the winds, and of the cicada (τέττιξ ξουθὰ λαλῶν, *Ανθ.*). Therefore it is probably an epithet of sound when applied to birds and bees.

216. μιλᾶκος] 'woodbine' or some kind of creeper.

218. ἀντιψάλλων] Cf. Eur. *I. T.* 179, ἀντιψάλμου ψᾶς ὕμνον τ' Ἄσιγταν σοι βάρβαρον λαχὼν δεσποῖνα Ξανδάσω. The construction here is ἀντιψ. ἐλεφ. φ. τοῖς σ. ἐ. 'striking his lyre in answer to your plaints.'

222. ἀλεῖ] This was written as a stage direction (παρεπιγραφή), and shews that there was some imitation of a nightingale inside the thicket. Schol. A solo on the flute in fact.

223. φθέγματος] Cf. note on v. 62.

224. κατεμελιώσε] ἠδύτητος ἐπλήρωσεν. Schol.

227. ἔποικ.] The ἔποικοι, and like words, were to be pronounced δξυτόνωσ to imitate a bird. Schol. Imitative words in one language, even of the same thing, are not generally the same as those in another. See below on v. 261.

229. ὀμοπτέρων] 'of my feathered fellows:' the general term for all birds; whom he then separates into their classes by ὄσοι τε, ὄσα τε: seed-eaters, field-birds, garden-birds, etc.

232. σπερμολόγων] 'seed-peckers:' a word of some interest from its metaphorical use by Demosthenes, and in the Acts of the Apostles, for 'a picker up of scraps of gossip.' Why L. and S. give 'a crow that picks up seed, rook' is not clear. The term includes many species of birds, but chiefly the small hard-billed ones which one sees in flocks about rickyards in winter. And neither the crow nor the rook can be meant.

234. ὄσα τ'.....ἀμφιτιττ.] Larks, pipits, etc., may represent this class. "Swallows and partridges" (!) are specially noted by Dindorf. For the sound τιττυβίξου they may do, but not otherwise.

239. κλάδεσι] We have κρίνεσι *Νιόβ.* 911, though κρίνον is the only nom. that occurs. Of κλάδος other anomalous cases occur, κλαδί, κλάδα.

244. ἀλῶνας] 'river-beds, river-channels.' ἐλαίας, 'edged with marshes,' with marshy banks, etc. There, of course, would abound

mosquitoes, gnats, may-flies, and such insects. The scholiast says of ἐμπίς, ζῷόν ἐστιν ἐν ὕδασι γινόμενον.

ὀξύστριμος] Cf. Aesch. *Prom. Vinct.* 673, ὀξύστριμ μῦτι χρισθεῖσ' of the gad-fly that goaded Io.

247. ὄρνις τε πτέρω.] Meineke's changes here rest on very uncertain grounds, namely, the metre, and the mention of only one bird after ὄσα. He means πτέρω for the proper name of a bird. Two birds are not much better than one after ὄσα; and πτεροποικίλος will apply to ἀτταγᾶς very well. The scholiast seems to say that the ἀτταγᾶς was common on the plain of Marathon; hence it is selected for mention.

248. ἀτταγᾶς] Probably 'the woodcock;' see note on *Acc.* 875. The woodcocks leave their covers in the evening and scatter themselves to feed over moist meadows and open swampy ground.

250. ὦν τ' ἐπὶ κ.τ.λ.] This is partly imitated from Alcman: ὄς τ' ἐπὶ κόματος ἄνθος ἄμ' ἀλκύνεσσι ποτῆται. The scholiast notices the Doric form: hence Cobet changed the text from ποτᾶται to ποτῆται on this hint.

254. ταναοδείρων] Homer speaks of κύνειοι δουλιχόδετροι. Cranes, herons, etc., best suit the epithet. Kennedy translates 'neck-extending,' an epithet applicable to all (or nearly all) birds when flying. Perhaps 'slender-necked' is fairly distinctive of birds from men and from most animals.

255. ὄρνις] 'keen;' cf. note on *Eg.* 808.

256. καινός κ.τ.λ.] An innovator to revolutionize our bird life. γνώμη is perhaps rather technical, an opinion delivered in public: cf. *Eg.* 634, γνῶμην ἔλεξεν. And on v. 258, τ' ἐς λόγους, Dindorf notes, 'formula e foro et concionibus Atheniensium petita.'

261. κικκαβαῦ] Said to be the owl's cry, which we imitate by 'to-whit-to-whoo.' This whole chorus no doubt was made effective by imitative music.

262—261.] The birds come in, at first one by one, and are remarked on by the two friends, whom Epops instructs about them; then in great numbers. On finding the men they are angry with Epops, and wish to attack the adventurers, who prepare in comic style to resist them. But Epops persuades the birds to hear what they have got to say; so a sort of truce is agreed upon till the proposal shall have been considered.

266. ἐπῶζε] 'screamed, called;,' to φε derived from ὤζειν, ὦ, with Bergler and Dindorf. If written ἐπῶζε it is from ἐπῶζω to cry ὦ, not derived from ὦν, as the scholiast says, who adds that here it is ἀπὸ τοῦ ἐκρόπτετο. The wild scream of the plover or of the curlew is well known. Scott (in the *Lady of the Lake*) says of Roderick Dhu's followers, "Wild as the scream of the curlew. From crag to crag the signal flew." And Burns, of the lapwing: "Thou green-crested plover thy screaming forbear; I pray thee disturb not the sleep of my fair." The scholiast says 'the sight of this bird cures jaundice, therefore those who kept it for sale hid it, lest the cure should be effected gratis on passers by;' but it is an unnecessary deduction that ἐπῶζε χ. μ. means 'hid himself like a plover is hid.' The simple verb ὤζειν occurs in *Vesp.* 1526, the compound ἐπῶζειν in Aesch. *Fr.* 149.

χαράδρην] Cf. Aristot. *Hist. An.* IX. 11, τὰς δ' οἰκίσεις οἱ μὲν περὶ τὰς χαράδρας καὶ χηραμοὺς ποιοῦνται καὶ πέτρας, ὅσων ὁ καλούμενος χαραδρῖός. ἔστι δὲ ὁ χαραδρῖός καὶ τὴν χράαν καὶ τὴν φωτὴν φαῖλος, φαίνεται δὲ νύκτωρ ἡμέρας δ' ἀποδιδράσκει. It is some one of the plover family, or a curlew.

269. οὐ δὴπου] Cf. *Ran.* 516 οὐ δὴπου μ' ἀφελῆσθαι διανοεῖ ἔδωκας αὐτός; this combination (οὐ δὴπου) seems to me to be originally negative, 'it surely is not;' but often to be used interrogatively, 'It is not, is it?' when the speaker suspects or fears that after all 'it is.' In the passage quoted, to Xanthias' 'you don't surely mean, do you, to take away what you yourself gave?' Dionysus replies 'I don't mean, but am even now doing it.' And here Euelpides fancies it may be a peacock, a bird of which he had not much knowledge. Cf. v. 102.

272. φοινικῶς] 'tis a fine flaming red bird. Ep. It may well be that, for its name is flamingo.' Phoenicopterus ingens, *Juv.* XI. 139. Its haunts are the borders of lakes and rivers.

274. ὦ σέ τοι] σέ τοι καλῶ 'it is you I call.' Whether he calls Epops or Peisthetaerus is doubtful: perhaps the latter, who in attending to Epops and the flamingo misses the newcomer.

275. ἔξεδρον χ. ἔ.] From the *Tygo* of Sophocles τίς θρῆσι οὗτος ἔ. χ. ἔ. ἔξεδρος is a term of augury, 'unfavourably placed, inauspicious, unlucky;' and in Sophocles' fragment was probably so used. Cf. Aesch. *Prom. Vinct.* 492, ξυνοδρία, of 'the sitting together, companies' of birds from which omens were drawn. Peisthetaerus may mean little more than 'strange, out of the way.'

276. ὁ μουσόμαντις κ.τ.λ.] From a fragment of Aeschylus τί ποτ' ἔσται ὁ μουσόμαντις ἀλαλός ἀβράτευσ ὄν σθένει. Schol. Hence Reisch changed the vulg. ὀρειβάτης to ἀβροβάτης, with some confirmation from Aesch. *Pers.* 1072, where the Medes are called ἀβροβάται. 'Who ever is the poetico-prophetic extraordinary dainty-stepping bird?' With Aeschylus' play in the memory of the audience, and the bird well put on the stage, the line would raise a laugh. ὀριβάτης is a doubtful form, and the old reading ὀρειβάτης would not do with θρῆσι, of which the last syllable is long. Porson, on Eurip. *Hec.* 204, proposes ἀσπος; ἀρ' ὄ.

277. Μήδος] The 'Mede' is probably the 'Persian bird' or 'cock;' cf. below v. 485.

278. καμήλου] ὡς τῶν Μήδων ὡς ἐπὶ τὸ πολὺ ἐπὶ τῶν καμήλων ὄχουμένων. Schol.

279. λόφος καρ.] 'Who has got on a crest.' There is a play on λόφος, 'a plume, crest,' or 'hill:' which is resumed below at v. 293.

281. Φιλοκλέους] Philocles had written a play named Tereus (or Epops), plagiarized from Sophocles. Hence Epops says that he, the original Tereus or Epops, is the father of Philocles, and Philocles' bantling consequently is his grandson. Another supposition is that Philocles was personally like a hoopoe. There is said to have been more than one Philocles. Cf. *Vesp.* 462, *Thesm.* 168.



283. Ἰππόνικος κ.τ.λ.] It was common among the ancient Greeks for the grandfather's name to be given to the grandson. This instance is given in order that Callias may be attacked.

284. Καλλίας] The genealogy of the family was: 1. Phaenippus. 2. Callias. 3. Hipponicus. 4. Callias. 5. Hipponicus. 6. Callias. The family was wealthy: the elder Callias, as well as his grandson, was called λακκόπλουτος. The man meant here is the youngest Callias, a profligate spendthrift. The scene of Xenophon's 'Banquet,' and of Plato's 'Protagoras,' is laid at his house; his profligacy is spoken of by Andocides, *de Myst.* 110—131.

πτερορροεῖς] 'he is losing his feathers:' alluding to his lavish extravagance, by which he reduced himself to absolute beggary. Lysias says of him (*pro Aristoph. Bom.* 48) that 'at the death of his father he was thought the wealthiest man in Greece, but now is not even rated at two talents.'

285. γενναῖος] 'Noble' by high position and wealth; not by character. ὑπὸ τε seems better than ὑπὸ τῶν. The best MSS. omit τῶν.

288. καταφαγάς] 'The glutton, gobbler:' which is immediately interpreted of Cleonymus διὰ τὴν πολυφαγίαν (Schol.): but 'then why did he not throw away his crest (helmet-plume) as well as his shield?' Cf. *Nub.* 353. Cleonymus is continually attacked in Aristophanes.

290. λόφοις] The runners in the *Ναυλοῖς* wore armour and had crests on. Wieland thinks that the meanness of the choregus may be censured, who had not given to the birds enough distinction of plumage, but had made them all crested. This seems unlikely. If several were crested, it would be enough to justify the question 'What means this crest-wearing?'

291. ὡσπερ οἱ Κ.] This should probably be given to Peisthetaerus, as an amendment of Euelpides' suggested reason for the crests. That Epops should pun on their plumage does not seem natural. He ought in this scene simply to instruct. Euelpides then goes on ὦ Πόσειδον κ.τ.λ., Peisthetaerus ὡναξ Ἀπολλων.

293. ἐπὶ λόφων] 'on crests, hills,' but it is also to mean 'cristati, with crests.' The Carians used to be attacked by the Ionians, it is said; hence they preferred hills to live on. Indeed in early times cities and fortresses set on hills were common everywhere: witness the banks of the Rhine, and remains of fortifications even on the highest of the Welsh mountains.

294. ὅσον κακὸν ὄρνέων] Cf. *Pac.* 239 ὅσον κακόν, whether it be construed with βλέματος or τῆς θυελας τοῦ πλάτους. It means here 'what a plaguy lot of birds!'

296. οὐδ' ἰδεῖν κ.τ.λ.] The birds now flock in. Cf. *Nub.* 326-8, where the cloud-chorus enters: they too appear παρὰ τὴν εἰσοδον, and, when they have come in, it is said πάντα γὰρ ἤδη κατέχουσιν.

297. οὐτοὶ πέρδιξ] Epops now names the twenty-four birds that form the Chorus. To give the English names to all with certainty is impossible. Some of the names are significant, but yet we cannot de-

termine them; some give no clue to the nature of the bird. They seem mentioned just as the words would suit the metre, with no regard to any classification. The following is a fairly probable list; those marked with an asterisk being very uncertain. 1. Partridge. 2. Woodcock. 3. \*Widgeon. 4. Hen-halcyon. 5. Cock-halcyon. 6. Owl. 7. Jay. 8. Turtledove. 9. Lark. 10. \*Barn-owl. 11. \*Thyme-finch. 12. Pigeon. 13. \*Shrike. 14. Falcon. 15. Ringdove. 16. Cuckoo. 17. \*Redshank. 18. \*Redpole. 19. Purple-diver. 20. Kestrel. 21. Grebe. 22. Vine-bird. 23. Osprey. 24. \*Woodpecker.

298. *πηρέλοψ*] Translated 'godwit' by some. But it seems to be a kind of duck or goose. It is mentioned by Aristotle (*H. A.* VIII. 3. 8) among web-footed birds, along with *χην* and *χηραλώπηξ*.

299. *χειρίλος*] This word Euelpides connects with *κείρω*, and thus with Sporgilus, who was a barber, *κουρεύς*. Plato *Com.* speaks of τὸ Σποργίλιον κουρέιον ἔχθιστος τέγος.

301. *γλαῦν' Ἀθήνας*] The place where they are supposed to be is forgotten for a moment. The phrase is a proverb answering to our 'coals to Newcastle.' The Latins had 'in lucum ligna ferre' to denote the same. What was the origin of the phrase seems doubtful. There were Athenian coins termed *γλαῦκες*, cf. below v. 1106; but the scholiast is inclined to think that the proverb came from the bird. The owl was the special bird of Athens; cf. *Eq.* 1093, *μούδδκε ἡ θεὸς αὐτῇ ἐκ πόλεως ἐλθεῖν καὶ γλαῦξ αὐτῇ πικαθήσθαι*.

302. *ἑλεῖς*] Aristotle mentions *ἑλεος καὶ ἀγῶλιος καὶ σκῶψ*, as night-birds and taloned birds of prey (*γαμψώνυχες*): *H. A.* VIII. 3. 2.

303. *νέρτος*] To determine this there seem to be no data whatever.

*ἐρυθρόπους*] Though identical in meaning this may or may not be the 'redshank.' Also *κεβλήπυρις* is uncertain.

304. *πορφυρίς*] Said not to be the same as *πορφυρίων*. Dindorf quotes 'poule sultane' as a French rendering of it: but a kind of fowl is not very likely to be meant.

*κολυμβίς*] A diver of some sort. Aristotle (*H. A.* VIII. 3. 8) groups together *νήττα*, *φαλαρίς*, *κολυμβίς*, as living about lakes and rivers. With duck and coot a likely third would be one of the grebes.

*ἀμπελίς*] Linnæus' name for the 'Bohemian Chatterer' is *ampelis garrulus*.

*ἔρνοψ*] Said not to be the same as the *δρυκολάπτης* of v. 483; if not, there seems no clue to it.

306. *κοψίχων*] Also *κόσσυφος* and *κόττυφος*. Aristotle mentions it (*H. A.* 9. 19) as black with a red beak.

307. *διακεκραγότες*] The force of *διά* is the same as in *Eq.* 1403, *διακεκραγέναι*. The birds vie with one another in clamorous noise. *διαινεῖν* and *διορχεῖσθαι* (*Vesp.* 1481) illustrate this force of *διά*: the doing anything on separate sides, having a match at anything.

308. *κεχῆρασίν γέ τοι*] 'Leastways they are open-beaked as if they threatened.' The particles *γέ τοι* are used when a previous assertion, perhaps controvertible, is justified. Hermann, in note 297 on Viger,

shews this, illustrating it by several instances. Cf. *Vesp.* 933 *οὐ καὶ σὺ δοκεῖ, ὤλεκτρον;* *ἢ ἢ τὸν Δι'*, *ἐπιμύει γέ τοι*, 'don't you think so, Mr Cock? there! you see he does: he winks assent.'

310. *ποπορ.*] Here and two lines below the repetition of the syllable is to imitate birds' twittering.

311. *ἀποστ. φ.*] Cf. Aesch. *Choeph.* 826, *ἄτα δ' ἀποστατεῖ φθων.* The word *ἀποστατεῖν* is used rather often in Aeschylus.

317. *λογιστὰ*] There seems no reason to change to *σοφιστὰ*, either word being good for the sense. There were ten officials, *λογισταί*, at Athens, but it is doubtful whether there is any reference to them intended. The use elsewhere by Aristophanes of *λεπτολόγος* (*Ran.* 876), and the alliteration, also make for the common reading.

319. *ποῦ; πᾶ;*] The birds speak in alarm.

321. *πρέμων*] 'the stem of a stupendous scheme;' that which may branch and grow to a mighty matter. The line is somewhat Aeschylean. The 'matter' meant is the Titanic scheme that is proposed above, v. 180—192.

322. *ὦ μέγιστον κ.τ.λ.*] The birds think that he has made the greatest mistake they ever knew of in all their days.

323. *μῆπω*] 'not yet:' *i. e.* not till you are quite sure that you have cause for fear.

324. *τῆσδε τ. ξ.*] Of companionship with us birds.

325. *καὶ δέδρακας*] 'Have you even done the deed?' is it done, completed? The perfect tense emphatically expresses the completion. The exultant rejoinder is rather in the tragic style, reminding of Antigone's *καὶ φημι δρᾶσαι κοῦκ ἀπαρνούμαι τὸ μῆ.* *Soph. Ant.* 443.

326. *εἰ παρ' ὑμῶν*] 'Yes, if I am with you.' Generally *γε* is used in an assent like this.

327—335.] We are betrayed by our familiar friend, who transgressing bird law betrays us to man. To this strophe answers vv. 343—351.

329. *ὀμότροφα*] Active: 'plains which gave us common nurture,' which were our common feeding-ground.

333. *ἐς δόλον ἐκ.*] 'Called me, summoned me out, for a deceitful end:' 'evocavit eo consilio ut deciperet,' Dind.

*παρέβαλε*] 'hazarded me with, exposed me to, this unholy race.' The middle *παραβάλλεσθαι* is common of staking: to this use of the active the lexicons give no parallel instance.

334. *ἐξ ὅτου γένηται*] Cf. v. 322, *ἐξ ὅτου τράφην ἐγώ.* Editors differ about the reading here. The line should correspond to v. 350, *ὄντε πολίων κ.τ.λ.* It does not do so exactly in Dindorf and Meineke's texts; and *ἔξοτε* does not occur elsewhere in Aristophanes; whereas *ἐξ ὅτου* is common. It was suggested by Porson, who compares *Plut.* 85, *ἐξ ὅτου περ ἐγένετο.* The order of syntax is: *ὄντε ἐτράφη π. ἐπ' ἐμοὶ ἐξ ὅτου ἐγένετο.* As for the metre, vv. 349, 350, 351 appear to contain the foot *-υυυ* four times repeated (349), thrice with a cretic foot (350), once

with a cretic (351). But in vv. 333, 334, 335 ~~~~~ stands for ~~~~ in every foot but one of the first line and a half, and in 335 (πολέμων for τῷδ' ἀποφυγ.). If it be necessary to make ἐξ...ἐμοί=ἔστω...δέξεται, ἐξ ἄτου | γένετ' ἐμοί would effect this as well as ἐξοτ' ἐγέν | ετ' ἐπ' ἐμοί. And the alteration would be fairly probable, for a copyist in writing ἐνετεπεμ might easily have inserted a syllable too much.

338. ἀπωλόμεσθ' ἄρα] Corrected from vulg. ἀπολούμεσθ' by Bentley. Cf. *Act.* 333, ὡς ἀπωλόμεσθα.

339. αἰτίος κ. τ. λ.] The old men mutually blame each other for the strait in which they are. Schol.

340. ὧ δακ.] Having once got his friend up there, he does not scruple to say that it was merely that he might have an attendant.

341. μὲν οὖν] 'immo vero' 'nay rather.'  
ληρεῖς ἔχων] Cf. *Ran.* 512, ληρεῖς ἔχων. And v. 202, 524 οὐ μὴ φλυαρήσεις ἔχων. ἔχων in these phrases adds a notion of duration. 'You are a fool there, in what you do: 'Won't you stop trifling as you do?'

342. κλαύσει] His friend had used κλάειν simply as 'to suffer: ' he takes it literally: weeping is impossible when once both eyes are pecked out.

343—51.] Attack them, surround them; they must be our prey, and not escape.

344. ἔπαγ', ἐπ.] The repetition of verbs of similar sense (Dindorf notes) is in imitation of tragic chorus. Notice also the alliteration on the π sound down to περι τε κύκλωσαι.

346. κύκλωσαι] Mid. imperat. as the accent shews, the infin. act. is κυκλώσαι.

348. ῥύγχει] Meineke alters ῥύγχος to ῥάμφος throughout this play. Aristotle uses φοινικῶρυγχος 'red-beaked.' There seems no case against ῥύγχος: nor need we suppose it only used of 'swine's snout,' as the scholiast suggests. The phrase here is like one in Euripides' *Andromeda*, ἐκθεῖναι κήρεϊ φορβάων, the scholiast notes: but that play had not yet been exhibited.

349. οὔτε κ. τ. λ.] Bergler compares Eur. *Med.* 1296, δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω ἢ πτηνῶν ἄραι σῶμ' ἐς ἀθέρως βάθος, εἰ μὴ τυράννων δώμασιν δώσει δίκην.

350. δέξεται...ἀποφυγόντε] 'No mountain, etc., will shelter them by their having escaped,' i.e. they will not escape and find shelter. Cf. Soph. *O. T.* 1023, οὐς οὐ μὴ ποτε χώρας φυγόντες τῆσδ' ἐπευξίνονται θεοῖς 'from whom they will never escape and thank heaven for it.'

353. ταξίαρχος] They adopt the Athenian terms. The taxiarch commanded the contingent of each tribe.

354. τοῦτ' ἐκέينو] 'This is that which I said.' Cf. *Act.* 41, τοῦτ' ἐκεῖν' οὐγὼ λέγων. Euelpides is the coward; his friend, as before, encourages him.

355. ἄν] To be joined in construction with ἐκφυγῶν. To the ἄν in the next line supply ἐκφύγοιμι.

357. *χύτρας*] They had a *χύτρα* for sacrificial purposes: cf. above v. 43. The scholiast says, rather obscurely, *φοβείται τὴν χύτραν τὰ ἄρρα διὰ τὸ μέλος αὐτῶν*. Euelpides does not seem to understand what good the *χύτρα* will do, till told that no owl will approach it; that is, the Athenian bird will respect the Athenian *χύτρα*. It is not plain what force we can give to the genitive plural here 'to take some of the pots.' Only one *χύτρα* is mentioned at v. 43, as also vv. 359, 365. Reiske wished to read here *τὴν χύτραν*. It appears that the *χύτρα* is to represent a shield, if we compare v. 390, or perhaps rather a breast-work behind which they are to crouch.

358. *ὦ γ' ὦφ.*] Dobree proposed *ὦ ἠωφελήσει*. And there is no reason why *ω* should be emphasized by a following *γε*. Cf. *Νυκ.* 1442, *δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις*.

359. *τοῖς δὲ γ.*] 'And against these taloned birds what am I to do?' The spit is to be used as a spear: see below v. 388. In the next line *πρὸ σαντοῦ* is Bentley's correction. The weapon is to be planted before the defender, ready to his hand when the attack comes.

360. *τοῖσι δ' ὄ.*] Some defence for the eyes is needed. A saucer or plate is to serve. All these articles we may suppose our adventurers carried with the *κανοῦς* etc. of v. 43.

361. *πρόθου*] Cf. Eur. *I. T.* 1218, *πέπλον ὀμμάτων προθέσθαι*. Dindorf quotes from Herodotus the active *προσθεῖναι θύραν*, 'to shut to a door' in defence: but this is not the same as *προθέσθαι* here. He adds 'ne quis conjiciat πρόθου.' Yet of corrections this appears to me best. The vulg. *πρόσθου* must be 'apply.' Meineke, Holden, and Kennedy adopt from Haupt *προσδοῦ*, 'tie on.'

363. *Νικίας*] The scholiast mentions the reduction of the Melians as Nicias' chief distinction in this line. Thuc. III. 51 gives a better example: where Nicias takes by *μηχαναί* two towers in the island of Minoa. Nicias was now in the chief command of the Sicilian expedition.

364. *ἐλελεῦ*] A war cry. The birds prepare to charge with lowered beaks (= couched lances).

366. *εἰπέ...τί μᾶλλον*] *εἰπέ* is addressed to more than one: cf. *Αἴκ.* 319, *εἰπέ μοι τί φειδόμεσθα τῶν λίθων ὧ θημότα*.

368. *ξυγγενηή*] Procne, the wife of Tereus (who was changed into the hoopoe), was daughter of Pandion, king of Attica.

369. *λύκων*] Wolves were sought and killed in Attica especially, a price being set upon them.

371. *εἰ δέ*] Dobree proposed *οἷδε*: Meineke adopts it. *ἀλλὰ τὸν σοῦν* would be the right apodosis after *εἰ...φύσιν ἐχθροί*. But the common reading may be defended, if we understand it: 'But if (suppose) they are, though naturally enemies, yet in feeling friends, what then?'

375. *ἀπ' ἐχθρῶν*] 'Fas est et ab hoste doceri.' It is caution that is the best safeguard; and caution is best forced upon us by foes.

378. *ἀντίχ' αἰ π.*] See above on v. 166 for this use of *ἀντίκα*.

κοῦ φ.] The full sentence would be *ἐμαθον παρ' ἀνδρῶν ἐχθρῶν καὶ ἐμαθον παρὰ φίλων*. Hence it is *οὐ* and not *μή*.

379. *τεῖχη ναῦς*] These instances are from Athenian history. The building of the long walls, and strengthening of the navy, in which hemistichs took such a leading part, were familiar to all.

381. *ἔστι μὲν*] The birds keep up their character for unsteadiness; they are easily moved: 'one *may* learn even from enemy' they allow.

383. *χαλᾶν*] With genitive 'to cease from:': it also occurs with acc. *ἦν ὄργην χαλάσας*, *Vesp.* 727. Dindorf notices that *ἀνιέναι* has also a double construction: in *Vesp.* 574, *τῆς ὄργης τὸν κόλλοπ' ἀνείμεν*, in *ζαν.* 700, *τῆς ὄργης ἀνέντες*. And he says "subaud. ad genit. *τι* aut *imile* quid." It is better to say that *χαλᾶν* and *ἀνιέναι* are intransitive in the latter construction, and the genitive is properly rendered by the English 'from.' The first passage of the *Vesprae* well illustrates how such a word as *ἀνιέναι* (strictly intransitive 'to loosen') might come to be intransitive. And this explanation of such genitives by 'from' appears of wide application. For instance, in the so-called partitive genitive, *δός μοι τῶν κρέων*, 'give me from (or of) the flesh' is the best explanation. 'Of' formerly in English = 'from' in many phrases. And in Greek we have *σέθεν = σοῦ* while *-θεν* is the termination denoting 'from.' Note too that the name 'genitive case (*γενικὴ πτώσις*)' points to this by its very meaning.

*εἴξασιν*] A form occurring in *Eur. Hel.* 497, as well as elsewhere in Aristophanes. It is a curious combination of the personal ending of a perfect with the characteristic consonant of a first aorist. The converse is found in the common *έθηκα, έδωκα, ήκα*.

*ἀν. ἐπὶ σκ.]* 'Retire step by step.' Cf. *Eur. Phoen.* 1419, *ἐπὶ σκέλος πάλιν χωρεῖ*. Xenophon uses thus *ἀναχωρεῖν ἐπὶ πόδα* of leisurely retreat. A man does this when, facing his foe, he draws back first one foot or leg, then the other *up to that foot or leg* (*ἐπὶ πόδα, σκέλος*), and so on. Whereas in hurried flight, quick march, etc., leg passes leg in quick succession.

384. *καὶ δίκ.]* Addressed to the birds, now that he sees them more pacific.

385. *ἀλλὰ μὴν κ.τ.λ.]* 'But indeed not even in any other matter have we ever yet opposed you,' and therefore you might infer that we should be reasonable in this. *ἐναντιώμεθα* is Bentley's correction from *ἠναντιώμεθα* for the sake of the metre. Otherwise we should expect *ἐναντιούσθαι*, as a verb formed on an adj. *ἐναντίος*, to take the augment at the beginning. It may be explained rather as a compound of *ἐν* and *ἀντιούσθαι*. Hermann proposed *ἐναντιούμεθα*, but that does not suit well with *πῶ*.

386. *ἢ πρὶν]* This is the reading of Bergk and Holden for *ἡμῖν*. Sophocles frequently uses *ἡμῖν, ὑμῖν*, with the last syllable short. The dative might be rendered 'they are at peace towards us, for us, in relation to us' = 'they are, we see, at peace.'

387. *καθλεῖ]* The heavy defensive armour may be lowered; but they are to be watchful, and not go far away from it.

390. τῶν ὀπλων] 'the position, entrenchment.' Cf. Thuc. I. 111, τῆς γῆς ἐκράτους ὅσα μὴ προΐοντες πολὺ τῶν ὀπλων. Join περιπατῶ ἐντὸς τῶν ὀπλων.

παρ' αὐτήν τ. χ.] 'keeping an eye on the edge of the pot,' which is their shield or breastwork, close to which they are to keep (ἐγγύς). The scholiast says δεῖ καὶ μὴ φοροῦντας ἐγγύθεν αὐτῶν ἔχειν.

393. ἦν δ' ἄρ.] Euelpides belies his name (Hopeful) more than once, and takes a gloomy view of things.

395. Κεραμεικὸς] A public burying-place outside the city. But as the word means 'Potters' quarter,' it probably has reference to the χύτρα. So Bergler notes, and the scholiast says ἐπαίξων εἰς τὴν χύτραν.

396. δημοσίᾳ] Those who fell in battle had a public burial, and a funeral oration pronounced over them. Of this we have an instance in the second book of Thucydides, when Pericles was the speaker: ὁ Ἀθηναῖος δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων, Thuc. II. 84. This supports δημοσίᾳ rather than δημόσια; and the metrical objection to δημοσίᾳ is doubtful.

399. Ὀρρεαῖς] Orneae was an actual town between Corinth and Sicyon: the scene of some military operations a year before the play of the Birds. Orneae would sound to Greek ears much as Bird-bury or Birdington to ours.

400. ἐς ταυτόν] 'together.' The birds are to close up again in order, having spread themselves out probably in preparing to attack.

401—2. θυμὸν... ὀργήν] Wrath and anger are spoken of as if spear and shield.

405. ἐπὶ τίνα τ' ἐπ.] 'for what purpose, intention?' Meineke omits ἐπὶ and proposes to omit καὶ before πόθεν 'ut sit paroemiacus.' It would be a questionable paroemiac verse even then: nor can it be tortured into an anapaest as it stands; yet one or the other we should expect after the preceding anapaests.

412. ἔρω] Cf. above v. 324, ἐραστὰ τῆσδε τῆς ξυνουσίας. There is a double construction after ἔρω: first the two genitives, then the infinitives, 'love of your life and habits, and (desire) to dwell with you and be with you.' The texts vary: the vulg. is confused and hardly defensible. Meineke (following in part Reiske) proposes, διαίτης τέ σου καὶ ξυνοικεῖν γέ σοι καὶ ξυνεῖναι τὸ πᾶν, 'love of your life and ways, ay and of dwelling with and being with you altogether.'

416. πέρα κλύειν] It cannot be that πέρα governs κλύειν (as Dindorf says), so that πέρα κλύειν=πέρα λόγου 'supra quam dici potest.' It means 'things incredible and more than that, to hear.' And so say L. and S. under πέρα.

417. ὀρᾶ] 'Does he (Peisthetaerus) see any advantage here, worth his staying for, relying on which he trusts that by being with me he will be able to overcome his enemy or help his friends?' πέποιθε has a double construction, στῶ 'on which he trusts,' and the infinitive ἔχειν ὧ 'he trusts that he will be able.'

423. *ὡς σὰ γὰρ κ.τ.λ.*] The order is *προσβιβῆ γὰρ λέγων ὡς π. τ. (ἔστι) σά.*

424. *τὸ τῆδε κ.τ.λ.*] 'What is here, there, and everywhere' seems the force of the phrase. In Eur. *Phoen.* 315, *ἐκεῖσε καὶ τὸ δεῦρο περιχόρῃσσαι* occurs. According to the scholiast Aristophanes here *τοῦτο ἐκ τῶν μηδέπω διδαχθεῖσθαι Φωνισσῶν λέγει.*

425. *προσβιβῆ*] Future tense. Cf. *Eg.* 35, *εὖ προσβιβάζεις μ'.*

426—7. *μανόμενος...φρόνιμος*] These have a rhyming jingle. 'Is he touch'd i' the brain? Nay, unspeakably sane.' *ἄφατον ὡς*, which strictly is 'it is unspeakable, wonderful, how,' comes to be merely a qualifying adverb: compare *δηλωότι*.

429. *κίναδος κ.τ.λ.*] Cf. *Nub.* 445—451 for a list of words rather similar to these. *κέρμα* is here only used for 'sharper.' Generally it is 'a find, booty, prey, spoil.' The scholiast explains it as *πολλοῖς ἐγκεκερηκῶς πράγμασι*, one who having had to do with many things, and being 'multum versatus,' is therefore 'versutus.' *τρίμμα* and *παιπάλη* occur together in *Nub.* 260. *παιπάλημα* is like *ἄλημα* used in *Soph. Aj.* 381, 390.

433. *ἀρεπτ.*] The passage v. 1436—1445 of this play gives an amusing comment on this verb. *ἐπτέρωται* 'he is all in a flutter, eager, excited' is a very probable filling up of the lacuna in *Ach.* 988. Cf. also *Aesch. Choeph.* 229.

435. *τύχῃ ἀγαθῇ*] *τύχῃ ἀγαθῇ* 'with good luck;' *ἰ.ε.* 'hang up your armour, and may it turn out luckily.'

436. *εἰς τὸν ἰνόν*] Either 'into the kitchen,' a sense which *ἰνός* certainly bears in *Vesp.* 837, or 'into the oven or furnace,' *ἰνός* being the furnace for heating the bath-water. And *ἐπιστάτης* must be interpreted accordingly. Cary translates 'the lazy back,' which is a provincial term for 'an iron bar whence pots, etc., are hung, and which when not used is turned to the back of the chimney.' And one scholiast calls it *ξύλον κόρακας ἔχον* (a wooden bar with hooks) *ἐξ οὗ κρεμῶσι τὰ μαγειρικὰ ἐργαλεῖα*. The armour would thus be hung up 'in the kitchen near the pot-rack,' in the chimney-corner in fact. Others make *ἐπιστάτης* 'a caldron' for heating water; or 'the tripod on which such caldron stands.' Anyway it means that the armour was to be hung up in a dry place near the fire, as in *Ach.* 279, *ἢ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται*.

439. *διάθωνται*] The birds must engage not to peck him. Some unknown story of a hen-pecked husband is alluded to.

445. *ἐπὶ τούτοις*] 'on these conditions,' *ἰ.ε.* on my performance of the compact not to hurt you. The construction *ἐπὶ τούτοις νικᾶν* after *δμνημι* is remarkable. As the scholiast says, it is rather *εἰχνομαι* than *δμνημι* that seems required. And the whole sense is 'I swear, praying that upon these terms I may win by the suffrages of all the judges and spectators, but, if I transgress them, may win by but one judge's vote.' The last clause being put *παρὰ προσδοκίαν* for 'I pray that I may fail.' *δμνημι* = *ξὺν ὀρκῷ ἐπέυχομαι*; and *ἐπὶ τούτοις* is opposed to *εἰ παραβαίῃη*.

*πᾶσι*] There were five judges of the comedies.



448] ἀκούετε] The usual form. Cf. *Pac.* 550, ἀκούετε λέφ' τοῖς γεωργοῖς ἀπιέναι. Our criers' 'O yes, O yes (*oyes, oyes*)' corresponds to it.

συμμεν] *συμν* occurs more than once. Cf. *Eg.* 1357, *Plut.* 1033. A herald disbands the army: or else Peisthetaerus as a herald: for some give the line to him. The army is of course an imaginary one.

450. πινακίαι] Tablets on which public notices were set up; esp. those to the soldiers, telling them the route, the number of days' provision required, etc.

451. δολερὸν] 'a guileful creature.' Cf. Virgil's 'varium et mutabile semper femina.'

454. παρορᾶς] 'you see besides or beyond what I see.' So the scholiast interprets it *παρεπινοεῖς ἢ εὐρλόκεις*. Dindorf allows that this meaning best suits the context; but finally assents to Brunck, who renders it 'you see in me.' This would certainly be *ἐνορᾶς* not *παρορᾶς*. Bentley proposes *παρορᾶτ'*, taken as *παρορᾶται* 'is overlooked;' which Meineke admits into the text. There seems no objection to the interpretation first given. The dative *μοι* is not grammatically governed by *παρορᾶς* (as *με* would seem required), but is 'in relation to me.' And we might render the whole 'Perhaps you may say something which I shall find you see beside and beyond what I see.' In fact *μοι* is what some grammarians call 'dativus ethicus.'

455. δόναμυ] An element of 'power' existing in the birds had been mentioned by Peisthetaerus to Epos. Cf. above v. 163.

457. οὐρᾶς] ὁ ὀρᾶς. A neat correction of Meineke's from ὀρᾶς. It mends the metre (this line is to correspond with v. 545), and the sense.

460. ἀλλ' ἐφ' ὄτωπερ] 'But the business on which you are come, having induced your mind thereto, tell us,' *i. e.* 'tell us the business that induced you to come.'

462—538.] Peisthetaerus after solemn preparations sets forth to the birds their fallen state: how they once had kingly power and empire. This he brings Aesop to prove; also names of birds and customs connected with them. Euelpides throws in his evidence and comical explanations to the same effect; and the birds interpose now and then a wondering question. But all this power is now gone; the birds are snared, shot, cooked, and eaten.

462. προπεφύραται] Cf. *Thesm.* 75 ἔστιν κακὸν μοι μέγα τι προπεφυραμένον. Here: 'my speech is ready mixed in the lump, and nought hinders its being kneaded out.' διαμάττειν 'to knead out into separate cakes:' the scholiast explains by διαπλάττειν. He has his speech ready in the rough raw material, and may now develop and divide it in details.

463. στέφανον] This and the water were preparations for feasting. Cf. *Plut.* 1040, ἔοικε δ' ἐπὶ κῶμον βαδίζειν. X. φαίνεται. στεφάνους γέ τοι καὶ δᾶδ' ἔχων πορεύεται. And *Vesp.* 1216, ὕδωρ κατὰ χειρὸς· τὰς τραπέτας ἐσφέρειν· δειπνοῦμεν. But also orators put on garlands before speaking: cf. *Ecol.* 131, 148, 163.

464. *δεινῆσεν*] This verse is rightly given to Euelpides by Brunck 'ut lusus et omnia dicitia hujus colloqui.'

465. *τι πάλαι*] Cobet proposes *τριπάλαι*, which Holden, Meineke, and Kennedy adopt. Such ingenious conjectures strike one as improvements: but are they certain or necessary? It was possible by a slight pause after *πάλαι* to avoid offence from the repetition of *τι* with *ἔπος*.

*λαρινῶν*] Cf. *Pac.* 925, *λαρινῶ βοῶ*, 'a mighty thumping big word.'

467. *β. ; τίνας ἡμεῖς ;*] 'We kings? kings of what?' In English no emphasis can be laid on *ἡμεῖς*; the natural rendering is plainly as above. So in affirmative answers the pronoun often occurs where we should repeat some other word; e. g. *τοῦτο σοὶ δοκεῖ ; ἔμοιγε*, 'do you think so? I do.'

468. *πάντων*] These four genitives depend first upon *βασιλῆς*: 'ye who before being kings—kings, I say, of all—were more ancient than Cronus.' Perhaps the vanity of the Athenians and their boast of being *αὐτόχθονες* is satirized here.

471. *Διο. πεπάρτηκας*] 'have you thumbed your Aesop?' Aesop is appealed to in *Pac.* 129 for his fable of the beetle. Also in *Vesp.* 1401, 1446 stories about him are told. The scholiast on this passage supplies some particulars of Aesop's life. The fable that follows is not found in any collection of Aesopian fables.

472. *ἔφασκε λ.*] 'said in his tale.' The combination *ἔφη λέγων* occurs several times in Herodotus; cf. also *Soph. Aj.* 757, *ὡς ἔφη λέγων*.

*κορυδῶν*] 'The crested lark:' from *κόρυς*. If *ἐπιτυμβιδιοὶ* in *Theocr.* VII. 23 mean 'tufted,' with a mound-like or tomb-like crest, then this story of the burial of father lark in his daughter's head curiously illustrates it. But 'frequenting mounds or hillocks' is quite as probable a meaning for the word.

474. *πρ. πεμπταίων*] The corpse lay unburied for five days, there being no earth to bury it in. *προκείσθαι* the proper word: so also *προτίθισθαι* is used. Cf. *Thuc.* II. 34, *τὰ μὲν ὅσα προτίθενται πρότριτα*.

476. *Κεφαλῆσιν*] *Κεφαλῆς γὰρ δῆμος τῆς Ἀκαμαντίδος φυλῆς*. Schol. Euelpides thinks he has found out a good derivation for the deme *Κεφαλαί*. The plural must be the right form for the nominative of the deme, not *Κεφαλῆς* as it is given in Brunck's note. Compare such other names as *Δρυὶς Κεφαλαί*, *Κυνὸς Κεφαλαί*.

479. *βύγχος β.*] The beak must be fed up and cared for, that it may prove a good weapon to storm heaven with.

480. *οὐκ*] Zeus will not at once tamely submit. The oak (*δρῦς*) was the tree of Zeus: therefore Zeus might especially dislike surrendering to the oak-tapper or wood-pecker. This line seems best given to Euelpides: old editions gave it to Epops. Meineke reads *ὡς* for *οὐκ*: 'you must get your beak ready, since Zeus will soon &c.' This seems no improvement.

483. *αὐτίκα*] Cf. v. 166.

484. Δ. καὶ Μ.] The king and satrap with whom Greece had to do at the beginning of the Persian war. *πρώτων κ.* 'before all, earliest of all,' earlier even than Darius and Megabyzus.

485. Περσικός] Cf. v. 707. A comic fragment preserved in Athenaeus has: *ὡσπερ ὁ περσικός ὤραν πάσαν καναχῶν ὀλόφωτος ἀλέκτωρ.*

486—7. *ἔχων κ. ὀρθήν*] The cock struts with his comb erect: the Persian king alone wore his tiara erect, his subjects wore theirs sloping. In Aesch. *Pers.* 659 Darius' shade is called on to appear conspicuous with his tiara: *ἔλθ' ἐπ' ἄκρον κόρυμβον τάφου, βασιλείου τιάρας φάλαραυ πιφαύσκων.*

488. *μέγας καὶ πολλός*] Bergler quotes from Herodotus, *μέγας καὶ πολλός ἐγένεο* said to Xerxes.

489. *ὀπό*] 'owing to.' Meineke reads *ἀπό*.

*ν. ὀρθριον*] Cf. *Ecc.* 740, *πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν αὐριῶν νυκτῶν διὰ τὸν ὀρθριον ῥῆμον.* The cock's morning call makes all spring up as at a king's command.

490. *σκυλοδέψαι*] Cf. *Ecc.* 420, *ἐς τῶν σκυλοδεψῶν.* In meaning *σκυτοδέψης* is the same: the *ν* however is long: cf. *σκυτῆς* in the next line. The compound trade of 'lyre-turner-and-shield-maker' is a curious one.

492. *οἱ δὲ*] 'And they (all these tradesmen) put on their shoes and trudge off (to work) in the night (before it is properly day).' I cannot see the propriety of Dindorf's suggestion *οἱ τε* 'and those who' meaning 'footpads, who carry on their trade by night.' These do not wait for cockcrow. The whole passage evidently is to be thus connected. 'The cock's crow startles all and sends them to their work in the dim morning. *Εκ.* You may bring me to prove that. I was waked too soon once by a rascally cock, and got waylaid and robbed for my pains.'

*ἐμὲ τοῦτό γ' ἐ.]* 'Yes, ask me about that.'

494. *δεκάτην*] The tenth was the 'nameday:' cf. below v. 923. This was the occasion of a feast, which sometimes lasted through the night. Eubulus (in Athenaeus) says: *εἰεν, γυναῖκες, νῦν ὅπως τὴν νύχθ' ἔλην ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύσετε.*

495. *καθεῦδον*] After his wine he had got to sleep, when an early cock crowed.

*πρὶν δειπνεῖν*] Perhaps *φωνεῖν*: 'before the other cocks crowed.' Some change here seems necessary; for little sense can be got out of *δειπνεῖν*, or Bruncck's *δὲ πιεῖν*, 'before the rest of the company had dined, or drunken.' *φωνεῖν* is the common word of a cock's crowing; and has the merit of being similar to *δειπνεῖν* in the last syllable. Rudd, in his translation, adopts the same explanation of this part, referring *ἄλλους* to *ἀλεκτρυόνας*; but he proposes *ἐπαινεῖν* 'before the rest assented,' *i. e.* confirmed their brother cock's morning crow.

496. 'Αλιμουριάδε] To Alimus, a deme of the tribe Leontis. Schol. Euclipides' work, we may suppose, lay there: he started there-

fore for Alimus (note the force of the imperf. *ἐχώρουν*), but just as he cleared the city gate fell in with a thief.

498. ἀπέβλισε] Cf. *Eq.* 794, εἶτα καθείρξας αὐτὸν βλίττεις. Ruhnken on Timaeus' Lex. Plat. under the word βλίττειν quotes from Philostratus, τοὺς δὲ τοιοῦτους ἀποβλίττουσιν οἱ συκοφάνται. For the simple verb cf. also Plat. *Rep.* 564 E, πλείστον δὴ, οἶμαι, τοῖς κηφήσι μέλι καὶ εὐπωρώτατον ἐντεῦθεν βλίττεται. Πῶς γὰρ ἂν, ἐφη, παρὰ γε τῶν σμικρὰ ἐχόντων τις βλίσειεν;

499. 'Ἐλλήνων] While the cock ruled the Persians, the kite ruled the Greeks.

501. προκυλιθεῖσθαι] They prostrated themselves, it is said, to salute the bird as a harbinger of spring; as they also did to the stork. Magpies are in many parts of England saluted by taking off the hat.

ἐγὼ γοῶν] 'I, as an instance:' cf. note on *Eq.* 87. This particle confirms a general assertion by an example.

503. κατεβρόχθισα] The obol slipped down his throat while he was gaping up at the kite. They often put their small coins in their mouth: cf. *Vesp.* 791, and *Eccl.* 818, μεστὴν ἀπήρα τὴν γνάθον χαλκῶν ἐχων.

θύλακον] 'meal-bag.' So also in *Eccl.*, v. 820, the man is going to the market for meal with a θύλακος.

504—7. Αἰγύπτου κ.τ.λ.] The cuckoo reigned in Egypt and Phoenice, and his coming was the signal for harvest to begin; when the cuckoo called, the husbandmen of that land went to their plains to reap. κόκκυγος κρᾶζοντος τὰ πεδία θερίζομεν. Schol. In Italy 'cuckoo' was a term of reproach against lazy husbandmen who had not finished their pruning before that bird's arrival. And the proverb here may have been really abusive; for Euelpides' explanations are not meant to be true; so that if he says 'Oh! then this is the real meaning of that proverb' we may rather conclude that this is not so. Perhaps it was as in Italy, 'Cuckoo! lazy rascals, get you to your corn-fields.'

510. ἐπὶ τ. σκ.] Herodotus I. 195, speaking of the Babylonians, says: ἐπ' ἐκάστῳ δὲ σκήπτρῳ ἔπεστι πεποιημένον ἢ μῆλον ἢ ῥόδον ἢ κρινὸν ἢ αἰετὸς ἢ ἄλλο τι.

512. τραγωδοῖς] 'Some Priam comes on with an eagle on his sceptre, to share what bribes he takes.' But in order to reproach Lysicrates, a corrupt Athenian general, the conclusion in v. 513 is introduced differently, 'but the reason of the bird's being there is to watch what bribes Lysicrates (or his like) takes.'

514. ὁ δὲ...ὁ Ζεὺς γὰρ] Slightly irregular: either a verb is wanted for the first clause, 'And then comes what is strangest; for Zeus;' or γὰρ should be away, 'And then, which is strangest of all, Zeus.'

515. ἀετὸν] Zeus is represented with an eagle: who sits on his sceptre according to Pindar (*Pylh.* I. 10). Pallas with an owl: cf. *Eq.* 1092, μοῦδῶκει ἢ θεὸς αὐτῇ ἐκ πύλων ἐλθεῖν καὶ γλαυξ αὐτῇ ἵκαθησθαι.

Apollo with a hawk, as attendant of Zeus, 'since the hawk is smaller than the eagle.' Schol. Cleon claims to be Demus' hawk in *Eg.* 1052, as a swift executor of his master's commissions.

517. *ἢ κ.τ.λ.*] Rightly given by Meineke to the Chorus: it cannot be Euelpides. Frere anticipated Meineke in this correction.

519. *οὔτοι*] This is Kennedy's excellent correction for *αὐτοί*. The birds are of course meant, whereas the gods are the subject to *ἔχουσιν* and are named by *αὐτοῖς* in v. 518.

520. *τότ' ἄν*] The *ἄν* was added by Porson, correcting thus the old text *ἄμυνε τ' οὐδεις τότ' ἀνθρώπων*. This use of *ἄν* with past indic. of habitual action is very common in Aristophanes. Cf. above v. 505, *τότ' ἄν ... ἐθέριζον*.

521. *Δάμπων*] A soothsayer mentioned again at v. 289. The oath by the goose instead of Zeus (*χῆρα* for *Ζῆρα*) was Socratic. The scholiast also tells us that Rhadamanthus, king of Crete, introduced oaths by animals among his people, forbidding oaths by the gods.

523. *ἄνδρ. ἦλ.*] Meineke throws out these words, reading *ῥῖν δ' αἰ μανᾶς*. He thus makes this line to correspond to the monometer anapaestic line v. 611, *οὐ γὰρ πολλῶ*.

*Μανᾶς*] 'slaves:' Manes being a slave's name. Cf. *Ran.* 965.

525. *καὶ ταῖς ἱεραῖς*] 'and even in the temples;' where they ought to be safe. Cf. *Her.* i. 159, where Aristodicus disturbs the sparrows and other birds that had built their nests in the temple, and is rebuked by the god for it. An interesting parallel to this is *Ps.* lxxiv. 3, 'The sparrow hath found her an house, and the swallow a nest where she may lay her young, even thy altars.' Yet in Euripides (*Ion* 106) we find Ion saying *πτηνῶν τ' ἀγέλας αἰ βλάπτουσιν σέμ' ἀναθήματα τόξοισιν ἐμοῖς φυγάδας θήσομεν*, and more to the same effect at v. 170.

527. *ράβδους*] 'wands or twigs' smeared with bird-lime. *ἔστι δὲ εἶδος δικτύου (?) ὃ χροῖουσιν ἰξῶ*. Schol.

528. *ἔρηκ κ.τ.λ.*] The exact distinctions of these nets are not certain. *ἔρκος* probably a large net to enclose great numbers. *νεφέλη* a net of fine texture. *δίκτυον* some sort of hand net, being perhaps from *δικεῖν* 'to throw:' cf. *δικτύου βόλος*. *πηκτῆ* a cage or cage-like net.

530. *βλιμάζοντες*] The purchasers feel them to see if they are fat. This at any rate seems the meaning of *βλιμ*, here, not to feel whether they have eggs as *L.* and *S.* say.

531. *κοῦδ' οὖν κ.τ.λ.*] And they don't—as they might, if determined to kill and eat you—just honestly roast you and serve you up, but they put all sorts of messes with you, and treat you as mere dogs'-meat.

533. *ἐπικνώσω*] Cf. below v. 1582, *ἐπικνώ τὸ σιλφιον*.

534. *καὶ τρίζαντες*] The proposed change *κατατρίζαντες* is needless, for a redundant *καὶ* with *ἔπειτα* or *εἶτα* after a participle is not uncommon.

538. *αὐτῶν*] This word has little force: Meineke suggests *οὔτως*. Perhaps we might translate 'as if mere dogs'-meat.'

κενεβριων] Explained by the scholiast as θησιμαία κρέα.

539—638.] The birds are struck with the truth of what Peisthetaerus says, and resign themselves to his guidance. They ask him how they are to recover their sovereignty. He directs them to build one large city, and when that is done, to demand back their power from the gods, stopping their right of way through the air if they refuse. Also they are to send notice to men that the birds are now supreme; and to enforce this by threats and promises. He shews what various powers for good and for evil the birds have; and how their rule will be better both for them and for mankind. The birds are delighted; they accept the plan, and are eager to execute it, under Peisthetaerus' directions.

541. κἀκην] Sc. κακίαν: this noun is mostly poetic, but used once in Plato.

543. ἐπ' ἐμοῦ] 'in my time.' Seager objects that these honours "were so far from having been abolished in the time of the Chorus that they had never before been even heard of by the Chorus." He would revert to ἐπ' ἐμοί, the reading of the MSS.: translating it 'to my hurt or disadvantage.' But now that the birds do know of the honours as having formerly been given, they may naturally complain of their abolition as modern.

546. ἀναθεῖς] Cf. *Nub.* 1454, ὑμῖν ἀναθεῖς ἀπαντα τὰμὰ πράγματα: also *Thuc.* VIII. 82.

547. οἰκῆσω] Meineke takes Hermann's οἰκετεύσω, to make the line correspond exactly with v. 449.

548. ζῆν οὐκ ἄ.] From their flighty carelessness these birds are suddenly converted to an ardent desire of power. Whatever may be the special bearing of the whole play, this is no doubt aimed at the Athenian people; the ταχύβουλοι and μετάβουλοι of *Accl.* 630, 632: μετὰ καινότητος λόγου ἀπατάσθαι δριστοί. *Thuc.* III. 38.

550. διδάσκω...εἶναι] 'Post εἶναι subintelligendum δεῖν,' Dind. Is this necessary? 'To teach' almost = 'to bid:,' the construction is complete enough.

552. Βαβυλῶνα] Described in *Herod.* I. 179, 180.

553. Κεβριόνα] If Cebriones was (as the scholiast says) a kind of bird, we cannot say what it was. πορφυρίων was a bird, cf. vv. 707 and 1249, though in this last place there is clearly reference to the giant Porphyryon (minaci Porphyryon statu' Hor.) who attempted heaven. But here the two giants are naturally suggested by this attempt to oppose the gods. 'By Gog and Magog, what a gruesome stronghold!'

554. ἐπανεστήκη] 'has been raised up against heaven:' the force of ἐπι is as in ἐπιτέλιγμα, ἐπιτελιχίζεω in *Thucydides*. Decelea was an instance of such a fort in Attica.

555. γνωσιμαχῆση] γνωσιμαχῆσαι ἐστι τὸ γνόντα διὰ πρὸς κρείττονας αὐτῷ ἢ μάχη ἡσυχάσαι. Schol. And, on *Herod.* III. 25, γνωσιμαχεῖν. τὸ γνῶναι τὴν ἑαυτοῦ ἀσθένειαν τὴν τε τῶν ἐναντίων ἰσχύιν. And such is also the meaning of the word in *Herod.* VIII. 29, and *Eur. Heracl.* 706. Hence L. and S. are plainly wrong in explaining it 'to

contest one's own opinion' (*γνώσις, μάχομαι*). It is rather 'to get a knowledge (*γνώσις*) of your own and your enemy's fighting-power (*μάχη*).' Eur. *Hec.* 227, *γῆγνωσκε δ' ἄλκην*, shews the meaning. And we may compare with it in formation *μηθησικακεῖν* = *μεμηῆσθαι κακῶν*, as *γνώσιμαχεῖν* = *γνώσθαι μάχην*.

556. *ιερόν π.*] 'Sacred war,' a term applied to more than one war in Grecian history, but especially to the Phocian war in Demosthenes' time.

*πρωυδά]* A remarkable crisis for *προυδάν*.

562. *θύειν]* Dependent on *κηρύττωτα* implied in *κήρυκα*: a herald is to be sent to bid men sacrifice to the birds, since they henceforth are the sovereign power: the gods are to play the second part. And each deity is to be associated with the proper bird.

565. *πυροῖς]* Meineke reads *γύρους* 'round cakes,' a word found in Athenaeus, that the tautology of giving wheat to both birds may be avoided.

567. *λάρῳ]* Hercules has the gull as being greedy. The *α* in *λάρος* is elsewhere short. Meineke therefore (with some support from the Rav. MS., which has not *βοῦν*, but has *θύειν* after *ναστός*) reads *θύσει, λάρῳ ν. θύειν μελιτούττας*. The form *θύσει* he pronounces admissible in anapaests. The last word is altered because *ναστός* in *Plut.* 1142 is a subst. masc. If *μελιτούττας* be retained, *ναστός* should be taken as the adjective (of two terminations) 'well-kneaded,' and *μ* as the substantive. Cf. *Nub.* 507, *δοῖ μοι μελιτούτταν*, in support of *μελιτούττα* as the Aristophanic form. This of course is originally the fem. of an adj. agreeing with *μάζα* understood: *μελιτοῦς* the masc. agreeing with *ἀρτος*.

568. *ὄρχιλος]* The wren, or at least the golden-crested wren, was named *βασιλίσκος*: and in Latin *regulus*. Probably the bright golden crest suggested its enrolment among crowned heads.

570. *ἤσθη]* Cf. *Nub.* 174 *ἤσθην γαλεώτη καταχέσαντι Σωκράτου*. The spirit of the rest is: 'Now let Zeus thunder; we don't care for him.' *ὁ μ. Ζάν* appears to be a quotation from some Doric passage.

572. *Ἐρμῆς]* The swift courier of the gods is generally represented with winged feet: he is very bird-like in Hom. *Od.* ε. 50—54, where he skims the waves like a gull on his mission to Calypso's isle.

574. *αὐτίκα]* Cf. above on v. 378. Well-known statues of Victory and Love are appealed to as proofs: also Iris, and Zeus' winged lightning.

575. *Ἴριον]* Homer says of Heré and Athéné (*Il.* ε. 778) *τῷ δὲ βᾶττη τρήρωσι πελειάσιν ἰθάθ' ὁμοίαι*. Hence some editors change *Ἴριον* to *Ἴρην* here. It would be hardly worth while to correct the poet's own careless remembrance of the Iliad. But in v. 114 of the hymn to Apollo nearly the same line occurs of Iris and Ilithyia; and the reference may be to this.

577. *ἦν δ' οὖν]* The birds admit the force of his arguments, but they say 'What if mortals are so ignorant as not to see that wings are a

good token of divinity?' Peisthetaerus answers that then the birds can punish them. Meineke's arrangement of the dialogue has been followed.

580. *μερείτω*] The force of 'continuance' belonging to pres. imperat. should be noticed: 'let her after that continue her dole of wheat to them if she can.'

583. *ἐκποσάτω*] Aorist imperative. *ἐπὶ πείρα* 'to make trial of, prove, our power.'

584. *μισθοφορεῖ*] At Athens physicians received a public salary. Cf. *Ach.* 1030, οὐ δημοσεύων τυγχάνω. Here there is probably allusion to Apollo's building the walls of Troy for hire, which however he failed to get: "destituit deos mercede pacta Laomedon," Hor. *Od.* III. 3, 21.

585. *βοιδάρω*] A double diminutive form, *βοιδιον*, on which it is formed, being diminutive. Cf. *Ach.* 1036, οἴμοι κακοδαίμων τῶν γεωργῶν βοιδίων.

586. *ἦν δ' ἠγγῶσαι κ.τ.λ.*] Meineke's difficulties here seem fanciful. He pronounces the passage 'foede depravatam,' objecting especially to *βιον*. The birds, as able to spoil all by which a farmer lives, are to him *βιος* 'life, livelihood, sustenance.'

589. ἀλλὰ γλ.] The α is scanned long before γλ, though in a different word. β, γ, δ with any liquid except ρ close a long syllable, acc. to Dawes' canon. This is generally true, the exceptions being some instances of a vowel left short before βλ. Notice, however, a distinction between Greek and Latin prosody. The Greeks lengthen a vowel before certain combinations of consonants, whether within the same word, or where the consonants begin another word. The Latins will not allow a short vowel before certain double consonants (sp, st, sc), but they will not lengthen the vowel before such double consonants beginning a word.

591. *καθαρώς*] 'A flock of thrushes will make a clean sweep of them.'

593. *μαρτυρομένοις*] 'consulting auguries' to find mines. Divining for hidden treasure has always been common.

594. *κατεροῦσω*] The birds will tell the prophet, and the prophet the mariners.

598. *γαῖλον*] A round-built Phoenician vessel for merchandize. The grammarians tell us to distinguish it from *γαυλὸς* 'milk-pail' by the accent. Of course the word is really the same. So we call a heavy boat 'a tub.' Euelpides is quick to take up with a new idea: he will be off at once to turn skipper now: at v. 602 he turns treasure-hunter.

600. *ἴσασι. λ. δέ τοι*] Some correction should be made for the metre. Elmsley proposes *ἴσασ' ἔδουσι γε τοι*, remarking that *γε* for *δὲ* is required by the sense. It certainly improves it, the combination of *γε τοι* in a confirmatory clause like this being common.

604. *ὕγεια*] Generally *ὕγεια*. Meineke doubts whether the α can be long: he omits in v. 731 *εὐδαιμονίαν* after *πλουθυγίαν*, to remove the same difficulty there. Here he would read *ὕγειας μεγάλης*: or, as he prints in his text, *ὕγει' αθ*. Meineke alters *δώσον'* into *δώσωμεν* in



this line. This seems unnecessary, and arbitrary. The whole dialogue is better divided between the Chorus and P. than between Epops and P., but there is nothing to offend in the use of the third person by the birds' spokesman.

608. *παρὰ τοῦ] παρ' ὄτου* Bekker, Meineke: perhaps needlessly. Cf. below v. 1234, where *ποιοῖσιν* is altered to *δοιοῖσιν* by the same critic. The change here would be to the usual Attic form of repeating a question.

609. *πέντ' ἄ. γ.] ἐννέα μὲν ζῶει γενεὰς λακέρυζα κορώνη ἀνδρῶν ἡβώντων* says Hesiod. Aristophanes, to suit his metre, takes a lower estimate of crow life. If the 300 years are to be a positive gain (*εἰτι προσθήσονται*) over the present age of man, it follows that man's *γενεὰ* + 300 = 5 x man's *γενεὰ*: whence the *γενεὰ* comes out as seventy-five years here. This tolerably agrees with the 'threescore and ten' of the Psalmist, as the allotted age of one who lives out a full life. Perhaps Hesiod meant his *γενεὰ* to be thirty years or so, a common reckoning of a generation (three to the century); and then he and our poet will after all be at one about the crow's age.

610. *αἰβοῖ, ὡς]* The coalition of vowels here is doubtful. Some put *αἰβοῖ* 'extra metrum,' adding *δή*. Brunck proposed *βαβαῖ, ὡς* since admiration, he says, is wanted, not disgust, which *αἰβοῖ* expresses. As all MSS. agree in *αἰβοῖ* we must retain it. The disgust is at the impotency or inferiority of Zeus, or at the folly of mortals in reverencing him. 'Bah! Zeus is worth nothing: the birds are ever so much better entitled to reign over us.' But *αἰβοῖ* is not always of disgust: cf. *Paç. 1066, αἰβοῖ βοῖ. IΕ. τί γελᾷς; T. ἦσθην χαροποιῶ πιθηκοῖς.*

612—626.] Worship will be simplified and less expensive.

616. *σεμνοῖς]* Even the most dignified and worshipful birds will be content with an olive tree for temple.

619. "Ἄμμων"] The temple and oracle of Ammon, identified by the Greeks with Zeus. It was in Libya.

622. *κριθᾶς, πυροῦς]* Cf. above v. 565—6.

623. *ἀνατείνοντες]* 'Caelo supinas si tuleris manus.' Hor.

624. *ταῦθ'...ἔσται]* 'these blessings (*ἀγαθὰ*) we shall have on throwing them a little wheat.'

626. *φ. ἐξ ἐχθίστου μ.]* 'changed from worst foe to best friend.' But *προσβυτών* depends on *φίλτατε*: 'O dearest of old men, having changed to that from being worst foe.'

629. *ἐπηπελῆσα]* Join these verbs with *θεοῦς μὴ τρίψωιν*, 'I denounce and swear that, if..., the gods shall not handle my sceptre long.'

630. *παρ' ἐμέ]* *θέσθαι δπλα παρὰ τῶα* is the military phrase; which is here slightly modified. Cf. Thuc. II. 2, *ἀνείπεν ὁ κήρυξ, εἰ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ' αὐτοῦ τὰ δπλα*. The phraseology *δικαίους ἀδδολους* may be illustrated from treaties in Thuc. V. 18, 23, 47.

637. *ἐπὶ σολ...ἀν.]* Cf. Antipho 130, 4, *ἅπαντα τὰ ἐν ἀδήλω εἰτι θῶτα ἐπὶ τῇ τύχῃ ἀνάκειται*; and Eur. *Bacch. 934, σὺ κόρμαι' σὸ γὰρ ἀνακεί-*

μεσθα δῆ; the sense being much the same: 'we refer everything to, depend upon, you.' Cf. above, v. 546. Meineke receives an alteration ἐνὶ for ἐπὶ, from Hamaker.

638—675.] Epops invites both the adventurers into his nest: where as a preliminary to active work they are to have a good meal: the nightingale meanwhile being left to help the Chorus.

639. μελλονικιᾶν] 'to delay and postpone like Nicias.' Nicias was always timid and cautious, an Athenian *Cunctator*. When he dissuaded the Athenians from the Sicilian expedition (Thuc. v. 20—24), he was taunted with this: παρελθὼν τις οὐκ ἔφη τὸν Νικίαν χρῆναι προφασίζεσθαι οὐδὲ μέλλειν. And this play was exhibited in B.C. 414, during the second campaign in Sicily, when Nicias' conduct would be freshly remembered.

642. κάρφη] 'chips, twigs:' smaller than φρόγαρα.

644. τφδεδι] Cf. above v. 17, τφδεδι, and the instance given in note there. Dindorf's text gives this word to Epops with a note of interrogation: not so well, for τφδεδι can hardly mean 'And what is his name?'

645. Κριῶθεν] Crius was a deme of Attica; another reading is Θριῆθεν.

χαίρετον] A polite welcome, on hearing their names: answered courteously by δεχόμεσθα.

648. τὸ δεῖνα] Cf. *Vesp.* 524, *Pac.* 268, *Lys.* 921. τὸ δεῖνα is used by anyone suddenly recollecting something, who cannot at once find words for it, but explains his meaning in the following clause. The note on *Vesp.* 524 shews this for all the passages referred to; and here it is so. Peisthetaerus says 'But stop! there's this—here, easy a bit and back water will you. Come, let me see: tell us, etc.'

651. Αἰσώπου] Aesop's authority is similarly appealed to in *Pac.* 129. The scholiast says the fable was by Archilochus. The fable that stands first in our Aesop gives the fox in the end as good measure as the eagle. However, at first he had but a sorry partnership of it.

652. τῆν ἀλώπεχ', ὡς] A mixed construction, from τῆν ἀλώπεκα κοινωῆσαι and ὡς ἡ ἀλώπηξ ἐκοινώρησεν. Below at v. 1269 δευὼν τὸν κήρυκα εἰ μηδέποτε νοστήσει is the same. With an active verb the Greek idiom is rather to say λέγουσιν ἡμᾶς ὡς ζῶμεν, than λέγουσιν ὡς ἡμεῖς ζῶμεν, as Elmsley notices on *Eur. Med.* 452. Hence with the passive λεγόμενον the same form of phrase is not unnatural.

656. οὔτω] 'On these conditions.'

Ξανθία] These two slaves have not been mentioned before: below at v. 1311 one is called Μανῆς. Both Xanthias and Manes are common slaves' names.

659. ἀριστισον] The transitive corresponding to intrans. ἀριστᾶν. Arist. has it also in *Eg.* 538, ἀριστίζων ὑμᾶς ἀπέπεμπεν.

ἀηδόνα] The same flute-player as at v. 203. She is apparently to play a prelude to the parabasis, or accompany it in some way: cf. v. 684.

660. παίσωμεν] From παίζω.

661. ὦ τοῦτο μέντοι] 'O yes! do indeed oblige them in this.'

667. ὦ Ζεῦ π.] The nightingale, to judge from the delightful wonder of Peisthetaerus, must have been bedecked beyond what the sober livery of the bird would warrant. The epithets suit the woman rather than the bird, especially *λευκόν*.

670. χ. ὤσπερ π.] Cf. Hom. *Il.* β. 872, χρυσὸν ἔχων πολέμονδ' ἔεν, ἦντε κούρη. So also Euripides (*Hec.* 150) and Lycophron in a fragment use χρυσοφόρος as an epithet of παρθένος.

672. β. ὀβελισκοῖν] Her double-spitted beak would make the salute dangerous; therefore her shell (*i. e.* mask) must be peeled off first.

675. ἔωμεν] Epops is of a grave temperament and thinks this trifling out of place.

τύχη ἀγαθῆ] τύχη ἀγαθῆ 'with good luck, and luck go with us!'

676. ξουθῆ] Cf. above v. 214.

678. ξύνομε] Above at v. 209 Epops calls on the nightingale with the same word. Here with ὕμνωσ' one would be inclined to connect ξύνομος with the musical sense of νόμος, 'joining in the strain of my songs.' Perhaps, however, it is merely 'partner.'

682. κρέκουσ' αὐλῶν] Properly κρέκειν is of the sound of stringed instruments; but is also applied to other music. The flute was a common accompaniment to anapaests. Hence the nightingale's flute-like tones are called for.

685—800.] In the first part (the anapaests and the μακρὸν) of this Parabasis the Chorus give a sort of philosophic theory of creation, partly borrowed no doubt from real philosophic systems. By it the birds are made out to be the earliest beings and entitled to precedence. They are the great benefactors of mankind: they settle the seasons; give omens. This divinity of theirs should be recognized, and then health and wealth will return to the world. A lyric strophe (v. 737—751), probably in imitation of Phrynichus, is followed by the epirrhema pointing out the free and easy life of birds. Then the antistrophe in the same style (v. 769—784) is succeeded by the antepirrhema to the same effect as the epirrhema, shewing especially the blessings which bird-life offers to rogues.

The early part of this Parabasis has been deservedly admired. Frere has translated it beautifully: he says of it, 'Perhaps no passage in Aristophanes has been oftener quoted with admiration. To bring the most sublime subjects within the verge of Comedy, and to treat of them with humour and fancy, without falling into vulgarity or offending the principles of good taste, seems a task which no poet whom we know of could have accomplished.' There is a beautiful melody in the double anapaests, and a fine Homeric swing and grandeur in their terminations: which, however, the poet takes care to relieve with light touches here and there: cf. in v. 692, Προδίκω κλάειν εἰπῆτε τὸ λοιπὸν, and the homely and sportive illustrations of the theory.

685. ἀμυρόβιοι κ.τ.λ.] A very beautiful combination of poetical expressions for man's feebleness, from Homer and Aeschylus chiefly.

ἀμαυρόβιοι is not found elsewhere: Plato's image of mankind as dwelling in a dim cave (at the beginning of the 7th book of the *Republic*) carries out the idea. Homer's *οἴη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν* (*Il.* ζ. 146) is well known: also his *νεκῶν ἀμενηνὰ κάρνα*. Aeschylus in *Prom. Vinc.* 546—550 supplies much: *τίς ἐφαμερίων ἄρηξι; οὐδ' ἐδέρχθησ' ὀλιγοδρασίαν ἀκίυν ἰσθνεῖρον ἢ τὸ φωτῶν ἀλαδὸν γένος ἐμπεποδισμένον*; whence it was proposed to read here *ἐφημέριοι τ' ἄλαιοι*, and the scholiast recognizes this as a various reading. But the conjunction *τε* would be awkward. And *ταλαοί* = *τλήμονες* is quite satisfactory. Pind. *Pylh.* VIII. 136, *σκιάς ὄναρ ἄνθρωπος*, is perhaps the earliest Greek illustration of *σκιοειδέα* of man who 'walketh in a vain shadow.'

688. *πρόσχετε*] For this form as preferable to *πρόσχετε* cf. *Nub.* 575, *Eq.* 503.

689. *ἀγήρως*] This is again an Homeric epithet of the gods: as *is αἰὲν ἔντες*, and *ἀφθίτα μηδ*. Cf. *Il.* ω. 88, *Ζεὺς ἀφθίτα μήδεα εἰδώς*.

690. *μετεώρων*] High subjects such as the *μετεωροσοφισταί* (*Nub.* 360) dealt with, of whom Prodicus was one, whom the Cloud chorus rank with Socrates. The birds have a better theogony. Better taught by them mankind may discard Prodicus.

693. *Χάος*] There is a sort of likeness to Hesiod's *Theogony* I. 116 etc., and no doubt to others; but all is fancifully modified so as to make the birds the eldest of creation. The scholiast wisely says *ταῦτα οὐκ ἀνάγκη ἀπευθύνειν πρὸς τὰ Ἡσιόδου ἢ πρὸς τινα ἄλλου τινὸς γενεολόγου*.

694. *γῆ δ' οὐδ' ἀήρ*] *i.e.* οὐ γῆ οὐδ' ἀήρ ἦν.

695. *ὄν. φόν*] A phrase used by Arist. in *Fr.* 237. *πρωτόγονον ὄν* is said to have been in the Orphic system. Theories of development almost Darwinian are thus of respectable antiquity.

696. *Ἔρως*] A very pretty picture of him whom Hesiod calls *κάλλιστος ἐν ἀθανάτοισι θεοῖσι*. His wings are all-important, as the birds are to come from him. With these he is in his flight like the swift eddying wind-gusts.

698. *περὸντι*] Meineke adopts from Hermann *οὗτος χάει ἠερόντι*, a plausible conjecture, 'misty' suiting chaos better than 'winged.' And the birds can get their wings from Love, as they are said to do in v. 704.

700. *ξυνέμιξεν*] Supposed to allude to Anaxagoras' theories.

704. *πολλοῖς δ.*] 'is plain by many proofs:' dative of reason, corresponding to the Latin ablative.

*ἐρώσει σύνεσμεν*] We help lovers: share their secrets. And birds were a common lovers' present, we are told.

710. *γέρανος*] The noisy flight of cranes from the wintry weather of the north is well described in Homer *Il.* γ. 3, *ἥυτε πῆρ κλαγγῆ γέρανων γένει' οὐρανὸν πρὸ, ὅτ' ἐπει οὖν χειμῶνα φύγων καὶ ἀθέσφατον βυβρον, κλαγγῆ ταίγε πέτονται ἐπ' Ἰκεανοῖο βόωων*, where the scholiast explains that the cranes' flight is from Thrace and to Libya. Hesiod

tells the farmer to be warned by the cranes of the coming winter and of sowing time. *Op. et Dies* 449. And he tells the sailor (at v. 629) *πηδάλιον δ' εὐεργές ὑπὲρ καπνοῦ κρεμάσασθαι*. The rudder of ancient ships was unshipped and stored away in the winter.

712. Ὀρέστη] A Turpin or Sheppard of the day, mentioned in *Ach.* 1166, and below v. 1491.

Ἰνα-μὴ μὲγῶν ἀποδύη] 'to keep the rogue warm while stripping honest folk.' There is a comical humour in this juxtaposition of *μὲγῶν ἀποδύη*, this pitying the sorrows of a shivering footpad. Kennedy explains 'that he may not, shivering with cold, strip other people,' 'lest he shiver and take to dismantling.' But the present participle *μὲγῶν* seems better to suit the translation given. And in Greek, when a participle and verb are thus put together in one clause, the emphasis is as often as not on the participle.

713. ἰκτίος] Then comes the kite to harbinger spring shearing-time. There were two shearings in Greece and Sicily, in spring and in autumn.

715. ληθάριον] 'a light summer dress.' *ληθός* occurs in Alcman.

717. ἐλθόντες...οὔτω] 'after consulting the birds you then, and not before, proceed to action:' a common use of *οὔτω* with aor. partic.

718. ἀνδρός] Brunck proposed *ἀνδρες*, not an improvement: Meineke reads *ἄλλος*.

719. ὄρνυ] All prophetic tokens are called thus: whether from sound or sight. In Latin *avis* and *ales* are similarly used.

720. φήμη] 'a saying' taken as an omen.

παρμόν τ' ὅ. κ.] Xen. *Anab.* III. 2, 9, *τοῦτο λέγοντος αὐτοῦ πτάρ-  
νυται τις* καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας  
ἡμῶν λεγόντων οἰωνός τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εἰξασθαι κ.τ.λ.

721. ξύμβολον] An omen taken from what meets one. Aesch. *From. Vict.* 487, *ἐνοδίου τε συμβόλου*. He has the neuter form in *Ag.* 144, *ξύμβολα*. Horace describes such in his ode (III. 27) *Impios parrae recinentis omen ducat*, etc.

φωνήν] A distinction is drawn between this and *φήμη*, the latter being 'divina vox,' *φωνή* 'humana.' This seems doubtful here. Perhaps *φωνή* is more general of a 'sound,' *φήμη* of a definite saying applicable to the circumstances: an instance of which would be: Paullus' daughter's 'Persa periit,' 'Persa (a pet dog) is dead,' which her father took as an omen of victory over King Perses. The story is told in Cic. *de Div.* I. 46.

θεράπωντ'] The servant, as also the donkey, would be *ξύμβολα* in some way. The scholiast says that it was usual to call certain servants *καλοειπίστους* 'of good omen.' And of the donkey he gives a story, how that one being asked about the recovery of a sick man, heard some one saying 'see how the donkey has got up again,' *ὡς ὄνος ὦν ἀνέστη*, which he heard and interpreted as *ὡς ὁ νόσων ἀνέστη*, and inferred that the sick man would do so. There may be reference to

some story; but it means simply that anything, even a donkey, may be an *ὄρνις* or omen. And the slight similarity of the words, and great dissimilarity of the things, has some comic force. The donkey's Bray was very likely considered an omen.

724. *ξέρε κ.τ.λ.*] The birds will be prophets, poets, regulators of all the seasons and weather. All the datives must be governed by *χρησθαι*: 'you will be able to use us as prophets and poets, you will be able to enjoy every variety of season (we birds having to do with every climate).' Dindorf explains it, 'You can consult us as prophets at all seasons,' whereas the usual oracles are only accessible at particular times. Meineke, prompted by Hamaker, omits the whole passage down to *πνίγει*, omitting the *καὶ* before *οὐκ ἀποδράντες*. It does not look like an interpolation. The alliteration and run of *μάρτεσι Μούσαις κ.τ.λ.* seems quite Aristophanic.

725. *ἄβραις κ.τ.λ.*] 'mild breezes:' spring perhaps, if it is necessary to define closely the season meant. *ἄβραις* 'the season of fruits.' The *μετρίῳ πνίγει* seems added as an afterthought to improve on *θέρει*.

726. *ἀποδράντες*] running away and shirking duty. *σεμνυόμενοι* 'scornful and proud, a-top of a cloud' Frere. Compare in *Pac.* 207 the account of the gods moving off to the highest heaven, to avoid being troubled with mankind.

728. *χω]* The conjunction *καὶ* after a negative assertion seems strictly to have no place. In the positive, 'we will act as Zeus also does' is reasonable enough: in the negative, 'we will not act as Zeus (also) does,' the 'also' is retained by Greek idiom, but will not bear investigation.

731. *πλουθυγίαν]* Cf. *Eq.* 1091, *Vesp.* 677. For the quantity of the final *a* see note on v. 604.

734. *γάλα τ' ὄρν.*] Proverbial for a dainty rarity: but why? It is a most appropriate gift for the birds to give, any way. Cf. *Vesp.* 508.

735. *κοπιάν]* You'll be weary under your load of blessings.

737. *Μούσα λ.*] The order of construction, interrupted by the refrain *τιὸ τιὸ*, is *Μούσα μεθ' ἧς ἀναφαίνω νόμους* 'O Muse by whose help I sing strains, whence Phrynichus gained his inspiration.' Supply 'come hither' or something like it, to complete the sense of the strophe.

739. *ποικίλη]* 'warbling.' Cf. v. 1411, *ποικίλα χελιδοί*.

744. *ξουθῆς]* Cf. on v. 214. 'Most birds look brown,' says the scholiast; for plainly they mean to take *ξουθός* in that sense.

746. *μητρὶ]* Cybele.

750. *Φρόνιχος]* The tragic poet, especially praised for his choruses. Aristophanes speaks of him in *Ran.* 1299 as 'culling sweets from the sacred meadow of the Muses.' The order of words here is *ἀπεβόκετο κ. μελέων φέρων γλ. ψ.*, 'fed on the fruit of lyric lays, drawing thence sweet song.' Horace's comparison of himself to a bee will at once suggest itself: 'Ego apis Matinae more modoque, etc.'

754. διαπλέκων] Cf. Her. v. 92, ἀρξάντος δὲ τούτου ἐπὶ τριήκοντα ἔτα καὶ διαπλέξαντος τὸν βίον εὔ. Used here absolutely, like *διάγειν*. The met. is common: 'The web of life is of a mingled yarn,' Shakspeare.

755. ἐνθάδ'] On earth. The Chorus addressing the audience in the parabasis speak as if in the theatre at Athens.

758. ἦν τις] Striking a father is no crime in bird-land, if the father be called upon fairly to defend himself.

759. πλῆκτρον] Metal spurs were fitted on to the natural spurs of cocks. Schol. Aristophanes uses metaphors from cock-fighting in *Eg.* 494—7.

μαχεῖ] Att. future: cf. *Eg.* 416, μαχεῖ σὸ κυνοκεφάλῳ.

760. ἐστιγμένος] If marked or branded as runaway, with us his marking will make him a woodcock.

762. Φυλῆ] If a foreigner and Phrygian, he will be a phrygilus, which is perhaps the Lat. *fringilla* 'a finch.' Spintharus and Philemon were apparently of Phrygian origin. Excecestides is spoken of as a foreigner at v. 11 and again v. 1527.

765. πάπποι] Probably πάπποι means the 'young downy feathers,' as K. explains. Sophocles, in *Fr.* 748, γράϊας ἀκάνθης πάππος ὡς φουσόμενος, uses the word for 'thistle-down.' This suits φουσάτω better than to suppose πάππος a kind of bird, though Ælian appears to have so used the word. Here the meaning 'grandfathers' is punned on; and there is a sort of humour in φῖσος π. 'procreate avos.' To establish true Athenian descent a man must shew his πάπποι, and he would then have a φράτρα or clan and φράτερας clansmen. Anyone could easily get πάπποι and consequently a φράτρα among the birds. Cf. *Ran.* 418, οὐκ ἔφυσε φράτερας 'is no true citizen' of Archdemus. The pun is represented in Latin by Bergler 'curet se inscribi inter pappos aves, sic poterit se ostendere habere pappos avos.' Kock suggests some play on *Ahnen* and *Hahnen* in German. In English we might attempt some equivalent by 'grand feathers' and 'grandfathers.'

766. ὁ Πισίου] Who this son of Pisia was is uncertain: nor is anything known about this betrayal of the gates to the ἄτιμοι. Kock identifies him with Meles a καθαρωδὸς κάκιστος mentioned by Pherecrates. He is reviled by Cratinus in several plays; and the scholiast suggests that he may have been an accomplice of the Ἐρμοκοπίδαι or mutilators of the busts of Hermae. This mutilation took place just before the Sicilian expedition; and Alcibiades was wrongly believed to be concerned in it. It caused great indignation; the Salaminian galley was sent to bring back Alcibiades to answer this and other charges, and the play of the Birds was acted just at the time when this was occupying the public mind, probably before the return of the Salaminian galley. To the mission of this vessel we had an allusion above v. 147; and, according to Süvern, Alcibiades is partly represented by Peisthetaerus, and there is allusion to him in v. 833—5. Hence one of his party may well be meant by Pisia's son.

*rois ἀπίμοις*] 'to the outlawed.' Some plot for betraying the city gates to a party of men disgraced, and therefore ripe for rebellion or collusion with Sparta, may have been formed by this son of Pisias. As it failed, we know nothing of it.

767. *π. νεοτρίων*] A true chick of his father, who was a traitor before him.

768. *ἐκπερδικίαι*] The scholiasts describe how the partridge cunningly hides and escapes when pursued; how the mother bird teaches her brood to do the same; how she saves them by drawing attention to herself. In fact there seem to be many ways of 'playing partridge.' But which is meant here? Which best applies to the conduct of this son of Pisias? Surely Paulmier is on the right track (in spite of Brunck) in supposing an allusion to Perdiccas, king of Macedon. He was at war with the Athenians just at the end of the year preceding the exhibition of this play; and the Lacedaemonians tried to persuade the Chalcidians to help him. The treacherous attempt meant in v. 766 may have been connected with this. *περδικίζειν* would be 'to side with Perdiccas,' on the analogy of *μηδίξειν*, *λακωνίζειν* and similar words. The pun on *περδικίζειν* and *περδικκίζειν* is natural. I should not however interpret with Paulmier *ἐκπ.* by 'a Perdicca defecere,' nor take *ἐκ* to negative the force of the simple verb. Rather suppose it intensive: 'to play the cunning partridge thoroughly,' or 'to be an out-and-out Perdiccas-lover.' And then any or every one of the partridge's wiles may be alluded to in the word. The birds say, 'A man up here may be like Pisias' son with his deceitful treachery; the partridge's cunning brings no shame here!'

769. *τοῦδε*] Adverbial = 'thus.' The rest arrange thus: *ταραχῶ* 'Ἀπόλλων συμμιγῆ βοῆν, ὁμοῦ κρέκοντες πτεροῖς,' 'they sang Apollo in full chorus, all together beating noisily with their wings.' There are slight variations of this verse in the different texts. It should correspond metrically with v. 740.

776. *ἔχθῳ*] Certainly 'the river bank' here, though *ἔχθῃ* is more usual in this sense. Of course the two words are but slightly different forms from the same origin 'rising mound, hill, bank.'

777. *πῆξέ τε*] Virg. *Ecl.* 8. 3, quorum stupefactae carmine lynces.

778. *κύματά τ' ἔσβ.*] There is a smoothness in this line that suits the sense. *αἰθήρ* is in MS. Vat., and Porson says 'quod saltem speciosum,' referring to *Thesm.* 43, *ἔχέτω δὲ πνοὰς νήνεμος αἰθήρ*. And in the well-known night-scene in *Hom. II. θ.* 556 it is the same. Hence *αἰθήρ* has been preferred to vulg. *αἰθήρη*. It is rather a bold phrase to use 'the calm air stills the waves;' but Ar. here is intentionally tragic. Cf. Aesch. *Ag.* 566, *εὔτε πόντος ἐν μεσημβρινῶς κόραις ἀπύμων νηπέμοις εὐδοί πεσών*.

780—1.] There is a sort of Homeric echo and grandiloquence in this language. Dindorf also notes *ἐπολολίζεω* as Aeschylean. And perhaps it may have been Phrynicæan, if this antistrophe and its strophe are, as some think, imitations of Phrynichus.



785. οὐδὲν κ.τ.λ.] The advantages of bird life are further stated, especially for some disreputable tricks prevalent at Athens.

786. αὐτίχ] Cf. above v. 166.

787. τραγῳδῶν] Why change this to τραγῳδῶν, as Bentley and Meineke do? Dindorf rightly says 'tragic choruses are often somewhat long:' certainly more so than those of comedy. The theatres of Athens had, as we may infer, no refreshment rooms. The sitting of an audience to hear plays was very long: their patience and keen relish for their intellectual treat must have been wonderful. To be able to fly home, get a meal, and return, would be a great boon.

798. Διτρέφης κ.τ.λ.] Diitrephes made his fortune as a πυτινοπλόκος, that is by covering flasks with plaited willow-twigs: hence he is said to have had 'willow-twig wings,' to raise him to power and office. But the scholiast also surmises that the loops on the neck of the πυτινή were called wings (τὰ περὶ τῷ τραχήλῳ τῆς πυτινῆς κρεμάμενα ἱμαντήρια πτερὰ καλεῖσθαι). This would make the passage clearer. 'What are not wings worth? Why, D. even by his willow-twig wings got chosen to high offices.'

799. φύλ. εἰθ' ἱππ.] The phylarch commanded the cavalry of one tribe (φύλη): there were ten, and they were under the two Hipparchs, as (in the infantry) the taxiarchs were under the Strategē. Hence Diitrephes is first phylarch, then hipparch, then ἱππαλεκτρῶν. What this last may be we need not define; it is supposed to be a fabulous gryphon: cf. *Ran.* 932. It plainly means here the ne plus ultra of grandeur in the bird way; and the ἱππ. in ἱππαρχος leads up to it. From having been a mean scrubby bird with willow-wings D. rises (by purchase) to be captain, colonel, and—Capercaillie, cock of the woods.

801—1057.] Peisthetaerus and Euelpides return, transformed into birds. With the Chorus they decide on a name for the city, arrange for its building, and hold a solemn inauguration of the work. Visitors come to see them: first a poet, who is well treated; then a soothsayer and some others, who are sent about their business.

801. ταυτί τ.] 'This is such as you see it' = So far so good.

803. ὠκυπτέροις] An adjective in Homer: here it means the long quill feathers of the wing, acc. to the scholiast, who says τῶν πτερῶν τὰ μὲν καλεῖται πτεῖλα, τὰ δὲ πτερὰ, τὰ δὲ ὠκυπτέρα. We class the wing feathers as primaries, secondaries, tertiaries: the primary being the long feathers = ὠκυπτέρα.

805. εἰς εὐτ.] 'with a view to cheapness, cheaply.' What was contracted for was apt to be so done. The scholiast appears to take συγγεγραμμένῳ to be = γεγραμμένῳ 'painted.' Rather it means 'contracted for, done by contract;' with some reference to the sense of the simple verb. The goose suits the simplicity of Euelpides, the prating blackbird is Peisthetaerus with his ready tongue. A cheap clumsy sign-board daub of a goose is meant.

806. σκάφιον ἀπ.] Cf. *Thesm.* 838, σκάφιον ἀποκεκαρμένην, where it denotes a close cutting of the hair, as it is opposed to κόμης καθεύσαν. In *Ar. Fr.* 502, ἴσα μὴ καταγῆς τὸ σκάφιον πληγῆς ξέλω, plainly σκάφιον means 'the crown of the head, poll.' Hence the phrase would mean 'with the crown of the head shorn, plucked bare.' But in *Thesm.* and in this passage L. and S. identify σκ. κείρεσθαι with περιτρόχια κείρεσθαι, which certainly means (Herod. III. 8) to shave the hair round the temples, leaving that on the crown to grow. Homer's Θρήϊκες ἀρόκομοι (*Il.* δ. 533) illustrate this; and some Indian tribes arrange their hair thus. This meaning is given to σκ. κείρεσθαι by taking σκάφιον in the sense of a bowl, so that 'cropped bowl-wise' means cropped as one would be if a bowl were put on his head and all that fell outside were taken off. The close cropping was enforced by way of reproach: this the passage from the *Thesmophoriasusae* shews; as does the scholiast on this passage. And as a prison regulation it still prevails.

807. ταυτὶ κ.τ.λ.] 'We have found these similes, with which we attack each other, after Aeschylus' rule; they come not from others but are feathered by our own wings.' Aeschylus' *Myrmidons* is quoted by the scholiast: ὡς δ' ἐστὶ μυθῶν τῶν Λιβυστικῶν λόγος πληγέντ' ἀτράκτω τοξικῶ τὸν αἰετὸν εἰπεῖν ἰδόντα μηχανῆν πτερώματος, τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκόμεσθα. Our own poet Waller uses the idea in a quatrain to a lady who sang his verses :

The eagle's fate and mine are one,  
Which on the shaft that made him die  
Espy'd a feather of his own  
Wherewith he went to soar so high.

815. Σπάρτην] He puns on the meaning of σπάρτη a rope or cord of spartum. So much does he hate the name of Sparta that so far from giving it as a name to his city, he would not even to a common bedstead apply a σπάρτη while he had a κείρια or girth. The pronoun ἐγὼ and τῆμῃ are emphatic. The scholiast defines κείρια as εἶδος ζώνης ἐκ σχοινοῦ.

816. πάνυ γε] To be taken with οὐδέ, strengthening it.

819. χαύνον] Arist. has a compound of this in *Ach.* 635, χαυνοπολίτας. It means 'with plenty of show and size, but little substance.'

Νεφελοκοκκυῖαν] 'Cuckoo-cloud-land' Cary. 'High-cuckoobury' Rudd. 'Cloud-cuckoo-borough' Kennedy. κόκκυξ represents stupid gullibility: νεφέλο, the chimerical nature of the project.

ἰὸν] A cry of delight.

820. καλὸν...τοῦνομα] The so-called tertiary predicate: 'the name you have hit on is beautiful.'

822. Θεογένους] A dirty rascal, but a boaster; as we may infer from *Vesp.* 1183, *Pac.* 728, and this play: cf. below vv. 1127, 1295.

823. τὰ τ' Αἰσχίνου 'σθ'] This is Hermann's correction for τὰ τ' Αἰσχίνου γ'. Meineke proposes καὶ τῶσθινου γ' ἅπαντα, which gives a

more common arrangement of particles *καί...γε*, but does not seem likely to have been altered into the old text. Aeschines was a boaster: in *Vesp.* 1243 he is represented as singing a song about wealth.

*καὶ λῦστον μὲν οὖν*] The scholiast appears to have read *λῶον*. 'The better place to suppose the wealth of these boasters to be in is the Phlegraean plain, for there the gods outshot the giants in bragging.' The plain and the combat upon it are ridiculed as alike fabulous nonsense. But thus the connection of this line with Euelpides' last words is not natural; the *καὶ* is awkward, nor would Meineke's proposed *ναὶ* much improve it. The *καί...μὲν οὖν* ought to continue the sentence *ὅσα καί...ἅπαντα*, 'where Theogenes' wealth is, and that of Aeschines, and, best of all, the Phlegraean plain, that imaginary scene of a combat which never took place.' *καθυπερηκότισαν ἄλ.* is by way of surprise for *κατεπολέμησαν* or some such word.

826. *λιπαρὸν*] The epithet in which the Athenians delighted. Cf. *Ach.* 639, *Nub.* 300. For *τὸ χρήμα τῆς πόλεως* cf. *Nub.* 2, *τὸ χρήμα τῶν νυκτῶν*; also *Pac.* 1191, *Ach.* 150.

827. *πολιοῦχος*] The city must have a patron deity, as Athens has Pallas (cf. *Eg.* 581), to whom the 'peplus' was carried in procession at the Panathenaea. It was woven by maidens. *ξάλειν*, prop. 'to card,' here implies the whole process and working of wool.

831. *Κλεισθένης*] A constant butt for effeminacy. In *Thesm.* 574 he addresses women, *φίλαι γυναῖκες, ξυγγενεῖς τοῦμοῦ τρέπου*.

832. *Πελαργικόν*] From *πελαργός* 'a stork,' but with allusion to the *Πελασγικόν* at Athens, for which cf. *Thuc.* II. 17. Some connection was once thought to exist between *Πελασγοὶ* and *Πελαργός*; and certainly Callimachus has *Τυρσηνῶν τεύχισμα Πελαργικόν*, meaning Pelasgic by Pelargic.

833. *Περσικοῦ*] The Persian or Median bird is the cock, cf. above v. 485: he is *Ἄρεως νεοττός* for his pugnacity. Süvern thinks Alcibiades is intended. He certainly affected Persian habits, and discarded those of his own country, as we know from Thucydides (vi. 15), Plutarch, and others. And his fiery temperament and warlike disposition would suit. He was, moreover, suspected of ambitious projects, especially after the affair of the *Ἐρμοκοπίδαι*, which had just happened; and the acropolis was the seat of sovereignty at Athens under a tyranny.

836. *ὡς δ' ὁ θεὸς κ.τ.λ.*] 'What a fitting deity it is to dwell upon the rocks of the acropolis!' The cock, however, as the scholiast notes, is not particularly so as a bird.

837. *ἄγε νῦν κ.τ.λ.*] Having settled their *πολιοῦχος* *θεὸς* they must complete the building. P. directs, E. has to be here, there and everywhere at the work.

840. *λεκάνην*] 'hod' Cary. It generally means 'pot or pan.' P. assumes that Euelpides will mount the ladder clumsily and tumble down.

841. *ἐγκρυπτῆ*] Cover up the fire, but keep it alight under the coals, that it may be ready to make a blaze if wanted.

842. κωδωνοφ.] Cf. Thuc. iv. 135, τοῦ κωδῶνος παρεχθέντος 'as the bell went round:' which the officer carried who visited the sentries to see if they were on the alert.

846. ἀμύξε παρ' ἐμ'] E. means to grumble at all the trouble being put on him, while Peisthetaerus remains: and he takes up παρ' ἐμὲ in a different sense from what P. had meant. 'Yes, and you remaining quiet here—may go to the deuce for me.' παρὰ means 'along of, on account of.' Lat. 'per me licet plores.' P. entreats him to go, as all depends on him.

848. καινοῖσιν θεοῖς] That is, the bird-gods who are presently mentioned. There is probably some satire intended on the introduction of new deities or denial of the old by sophists. Cf. the *Clouds*, and *Ran.* 889.

851—8.] A strophe to which correspond vv. 895—902.

852. συμκ. ἐχω] By common periphrasis for συμπαρήγεσα. The aorists ἤγεσα, ἐπήγεσα, are very common in this almost present sense 'I approve.' The infinitives that follow, προσιέναι, θένειν, depend on these verbs: 'I agree and join in advising that we go in procession, etc.'

853. προσόδια] Cf. *Nub.* 307, *Pac.* 396 for πρόσδοι in this sense.

857. Π. βοά] οὕτω δὲ ἔλεγον τὸν παιᾶνα. Schol. This phrase, and ὁμοροθῶ, are said to come from Sophocles' *Peleus*. ὁμ. occurs in *Soph. Ant.* 536.

858. συναδέτω] συναυλεῖτω ψῶδᾶ, Mein. because Chaeris was a flute-player, and in the next line is φυσῶν. But possibly συναδέων ψῶδᾶν might include fluting. The flutist or piper comes on as a raven.

860. τούτι κ.τ.λ.] One might adapt the words of the Scotch song, 'O far hae I been and muckle hae I seen, But a raven with a mouth-band on I never yet did see.' Cf. *Vesp.* 582, for the use of the φορβεῖδ, τούτι is explained by κόρακα ἐμπ.

862. σὸν ἔργον] Suppl. ἔστω: 'it is now your task.'

865. εἵχεσθε] The priest's prayer is a sort of parody on the usual forms: birds and gods being strangely mixed together. Invocations customarily began with Ἑστία. The kite is put in a high place; cf. above v. 499, where he is said to have been in old-time a king.

866. Ὀλυμπίους κ.τ.λ.] Compare *Thest.* 332, εἵχεσθε τοῖς θεοῖσι τοῖς Ὀλυμπίοις καὶ ταῖς Ὀλυμπίαισι καὶ τοῖς Πυθίοις καὶ ταῖσι Πυθίαισι καὶ τοῖς Δηλίοις καὶ ταῖσι Δηλίσαισι. Respect is had to distinction of sex: 'All the Olympian birds and birdesses' (for 'gods and goddesses') are invoked.

869. Σουνιάραι] Coined to parody Σουνιάραιος 'worshipped at Sunium,' the promontory of Attica. And πελαργικέ is to represent πελασγικέ: cf. above v. 832; also it refers to πελαργός 'a stoik,' and thirdly (the scholiast thinks) to πέλαγος as Poseidon was lord of the sea. Cf. *Eq.* 560, δελφίνων μετέων Σουνιάραιε.

870. κύκνη] The singing swan has the epithets of Apollo, god of song.

'*Ορτυγομ.*] As the name of a bird it is said to be 'the land-rail.' It is here used with reference to Latona's title of 'Ortygian (Quail-island) mother,' Ortygia being the old name of Delos.

874. *Κολαινίς*] A name of Artemis from Colaenus, son of Hermes, who built a temple to her. It is something like *ακαλανθίς* in sound: hence perhaps the coupling of the *ακ.* with Artemis.

875. *φρ. Σαβαζίφ*] Sabazius was a *Thracian* name of Dionysius, acc. to schol. on *Vesp.* 9: a *Phrygian* name for the same god, acc. to schol. here. Any way it expresses 'foreign, outlandish.'

*μεγ. μητρί*] Joined with *στρουβή* the epithet 'great' characterizes the bird as 'the ostrich,' not 'the sparrow.' With *μητρί* it means 'the great mother,' i.e. Cybele or Rhea.

876. *Κλεοκρέτου*] The scholiast says that he was 'in appearance like an ostrich.' In *Καν.* 1433 it is proposed that he be furnished with Cinesias by way of wings, and sent aloft to annoy the Spartans. He had a powerful voice, and was employed after the battle of Munychia to address those who had fought for the Thirty: *Xen. Hell.* II. 4. 20—22. Here his stature is the chief thing meant. The 'great mother of all gods and men' is of course also mother of the big Cleocritus among the rest.

880. *Χίωσιν ἡσθῆν*] 'I like the idea of the Chians being in every case tacked on.' Cf. *Nub.* 174, *ἡσθῆν γαλεώτῃ καταχέσαντι Σωκράτουν*; also *Nub.* 1240 and *Eg.* 696. The Chians were fast friends to the Athenians: so they were included in public prayers, which favour they returned by praying for Athens. The scholiast quotes from Eupolis: *αὕτη Χίος καλὴ πόλις, πέμπει γὰρ ὑμῖν ναὺς μακρὰς ἀνδρας θ' ἕταν δεήση, καὶ τὰλλα πειθαρχεῖ καλῶς ἀπληκτος ὥσπερ ἵππος.* Notice by the way how, now that *Euelpides* is gone, *Peisthetaerus'* interpolations are a little in his playful vein.

881. *ἦρωσιν*] After the gods come naturally the heroes. Dindorf brackets *καὶ ὄρνισι*; Meineke omits *καὶ*, taking *ὄρνισι* in apposition to *ἦρωσιν*, which is perhaps better. At all events 'and the birds' is a meaningless interposition.

*πορφύρωσι*] Some water-bird. *πελεκᾶς* 'woodpecker,' cf. below v. 1155, where these birds use their beaks like axes. *πελεκῆνος* 'pelican:' in which sense *πελεκᾶς*, *ἄνω* also occurs in *Ar. H. A.* x. 9. 2. *φλέξις* unknown: apparently from *φλέγω*, perh. because of its colour. *τέτραξ* 'grouse,' the 'tetrao' of ornithologists. *ταῶς* 'peacock.' *ελεᾶς* 'owl' of some sort. *βάσκας* 'duck': Aristotle's *βόσκας* and *φάσκας* may be the same bird. *ελασᾶς* unknown. *έρφιδίς* 'heron.' *καταράκτης*, explained by Hesychius as *ἀετός*, from its 'swooping down' probably; but Dindorf says, 'skua' or 'gannet.' The 'pouncing down' would well suit this latter bird. *μελαγκόρυφος* 'black-cap.' *αγίθαλλος* 'tit-mouse,' derived by the schol., *παρὰ τὸ ἐξ αἰγὸς τεθηλακέναι.* Aristotle mentions this bird and the *μελαγκόρυφος* together, *H. A.* IX. 15. 2. To this list Meineke adds *καὶ ἡμισάλπιγγι*, because the scholiast mentions this bird *ἑμισάλπιγγος* or *ἡρισ.*, apparently not knowing what it was. We

might suppose it to be the 'hooper or wild swan' from its trumpeting cry.

890. ἐπὶ ποῶν] A poor miserable victim had been furnished: not enough to feast all the birds of prey summoned. The choregus who had to supply the victims was thrifty perhaps: cf. *Pac.* 1022, χοῦτω τὸ πρόβατον τῷ χορηγῷ σώζεται.

892. ἰκτίνος] This bird was dangerous to sacrifices: cf. *Pac.* 1099, φράξο δὴ μὴ πῶς σε δόλων φρένας ἑξαπατήσας ἰκτίνος μάρψῃ. Τ. τοῦτι μέντοι σὺ φυλάττου, ὡς οὗτος φοβερὸς τοῖς σπλάγχνοις ἐστὶν ὁ χρησμός.

893. ἀπέλθ' ] He dismisses the priest, being himself enough to manage such a poor sacrifice.

895—902.] This is best given to the Chorus, with Dobree and Meineke. It corresponds to the choric song vv. 851—858.

899. μάκαρας, ἕνα] The ἕνα τ. μ. is added as a correction: 'the gods, or rather one only' as the victim is so poor, little but hair and horns.

903. πτερίνοις] May be by way of surprise for πατρίοις. 'Our feathered' instead of 'our fathers' gods.'

904. Νεφ.] A dithyrambic poet has already found out the cloudy town, and pays his respects in song. He uses Doric dialect.

908. μελιγλ.] Bergler quotes from Bacchylides μελιγλώσσων αἰοῶν ἀνθεα.

909. θεράπων] In the poem *Margites*, erroneously ascribed to Homer, is the line Μουσῶν θεράπων καὶ ἐκπύλων Ἀπόλλωνος. And ὄτρηρος is a common epithet of θεράπων in Homer.

911. δούλος] P. takes up the word θεράπων 'servant;' and asks him how he presumes to wear his hair long, which free men only might do. Our poet was no doubt a wild figure, poorly clad (cf. v. 935), with long dishevelled locks; and thus might be taken for a slave.

912. οὔκ] *i. e.* εἰμὶ δούλος. 'No, you mistake me, I'm not a slave: it is only by poetical fiction that we bards are the Muses' servants.' διδάσκαλος used of any poet, tragic or comic. Perhaps some sort of contrast is intended between the dignity of the διδάσκαλος and the humbler position of θεράπων to the Divine Muses.

915. ἐτός] Cf. *Ach.* 411, οὐκ ἐτός χλωοὺς ποιεῖς. He puns on the word ὄτρηρος and τετρημένος 'with holes in it:' telling him he may well call himself a servant, for his coat has seen good service. Or 'being a henchman bold-and-ready he may well have a coat old-and-shreddy.'

916. ἀνεφθάρης] Cf. *Pac.* 72, ἐκφθαρεῖς οὐκ οἶδ' ὄποι; and *Eccl.* 248, ἦν Κεφάλος σοι λαιδορήται προσφθαρεῖς.

918. κύκλιά τε] Songs sung by a cyclic chorus, that is, by a chorus arranged in a circle: cf. *Nub.* 333, παρθένεια 'sung by maidens.'

921. πάλαι] He has praised the city long ago: the Muses somehow hearing the report before the thing happens.

922. δεκάτην] The name-day for a child was the tenth: cf. above v. 494. Also Eurip. *Electr.* 1125, *δύσον...δεκάτην σελήνην παιδὸς ὡς νομίζεται.* Here *θύειν δ.* is 'to celebrate the δεκάτη with sacrifices.'

926. πατερ κ.τ.λ.] From a choral hymn (*ὑπόρχημα*) of Pindar to Hiero of Syracuse. Süvern presses this passage into service as proof that the Nephelococcygian scheme means the Athenian scheme of empire to be founded by the Sicilian expedition.

927. *ιερῶν ὄμ.*] Because of his name *Ἴερον.*

928. *ὄς ἐμιν κ.τ.λ.*] It is probably useless to try to make good sense of this. It is meant to be a parody, mysterious in grammar and dialect, as dithyrambic poems often were. *τείν* is exaggerated Doric: it does not occur in Pindar. Perhaps (as Meineke says) *τεῖ κ. δόμεν* means 'to give by an assenting nod,' *κεφαλῇ κατανεύειν* is Homeric, of the great nod of Zeus.

933. *σπ. καὶ χ.*] Some one who has both upper and under garment is told to spare one for the poet. He does so: and P. gives it, saying *ἔχε.*

935. *βρωῶν*] Infinitive: cf. *Vesp.* 446, *Nub.* 442.

940. *ἄνθρωπος*] With some contempt and impatience, 'the fellow.' *οὐκ ἀπ. ἡμῶν* 'will not leave us:' usually with persons or things *ἀπαλλάσσεσθαι* is 'to get rid of:' with places, etc. 'to depart from.'

941. *νομάδεσσι, κ.τ.λ.*] Having got one gift, the poet tries for another, and quotes Pindar again, acc. to the scholiast, changing it to suit his purpose. It was in Pindar *ὅς ἀμαξήφορον ὄκον οὐ πέπαται, ἀκλεῆς δ' ἔβα.* 'Straton wanders among the Scythians, houseless; and of no honour or use [is a pair of mules without a chariot].' Supply for the sense, as Brunck does with some probability, *ζεύγος ἡμῶνων ἀτερ ἄρματος.* The scholiast says that Straton got mules from Hiero, and then asked for a chariot. Without this last (or a waggon) he would be houseless among the Scythians 'quorum plaustra vagas rite trahunt domos.'

945. *ξύνης δ τοι λ.*] This is said to be the beginning of the same song of Pindar.

949. *κᾶς τὴν π.*] Constr. with *ποιήσω.* And notice the act. *ποιήσω,* 'I will write as a poem,' not 'I will do.'

950. *κλήσον κ.τ.λ.*] It seems to mean 'celebrate, O golden-throned (Apollo), the shivering cold city; snow-stricken plains of many crops have I traversed.' But there is doubt whether *πολύπορα, πολίσπορα, πολύπυρα,* be the reading. *πολύσπορα* makes little sense. *πολύπορα* 'of many paths' seems better. And Dindorf has *ἀλαλάν,* which Hermann retains, construing it with *τῶν τρ.* and reading *πολύπορ' αἶ' ἤλυθον:* 'celebrate in thy shivering chilly strain of joy the snowy plains to which I have come.' Meineke inclines to *πολύπυρα* in the sense of *πολυπύρετα* 'fever-causing.' *ἀλαλᾶ* is Bentley's correction. *ἀλαλᾶ (ἦ)* is elsewhere used for war-cry or battle.

955—8.] Importunity succeeds: the poet gets the tunic: P. then goes on with the interrupted sacrifice.

958. οὐ] The priest appears to be recalled: he was dismissed above, v. 893. Meineke gives εὐφημία ὄστω to Peisthetaerus.

959. μὴ κ.] Compare *Pac.* 1052, where Hierocles, a soothsayer, comes in and wants to hinder proceedings by his oracles, or to get some of the sacrifice. He is driven out, as is our friend here.

961. φαύλως φ.] 'Do not make light of divine decrees,' cf. *Eur. I. A.* 850, ἀλλ' ἀμελίᾳ δὲς ἀντὰ καὶ φαύλως φέρε.

962. Βάκιδος] Cf. *Eg.* 123, 1002.

966. οὐδὲν οἶον] Brunck, with the scholiast, strangely misinterprets this 'nihil obstat;' quoting at the same time a passage in Demosthenes, where it means 'there is nothing like, nothing so good as.' Of course that is equally the meaning here.

968. τὸ μεταξὺ] The land between Corinth and Sicyon was recommended in an old oracle for its fertility. The town of Orneae lay there, to which there is punning allusion. Cf. above v. 399.

971. Πανδώρα] Earth very possibly, as *ζειδωρος* and *πουλυβότερα*: but the soothsayer also mentions the goddess 'Give-all' with an eye to his own requests.

973. δόμεν] That is, *δομεναι*, *δοῦναι*: inf. used as imperat. both here and two lines above.

974. ἔνεστι κ.τ.λ.] Cf. *Eg.* 122, ἐν τοῖς λογιῶσι ἔνεστιν ἑτέρων ἔγχεον;

976. διδόν' ἔνεστι] Editors are not consistent in their way of writing this union of *αι* with *ε*. When the resulting syllable must be or may be long, it should be deemed crasis or aphaeresis, rather than elision of the final *αι*. See a fuller note on this question at *Nub.* 988.

977. θεσπικε] Meineke, thinking *θεσπικος* inapplicable, proposes *θεσπελε*. The common reading means merely 'wondrous, excellent;' and needs no change.

978. αλερός] From the old oracle about Athens: cf. *Eg.* 1013.

979. οὐδ' αλερός] Meineke points out that οὐ...οὐδὲ...οὐ is incorrect, quoting *Plut.* 139, 1114, and v. 1133 of this play. Also that *αλερός* has no place here: it should be an inferior bird. He seems, in principle, right; the bird he introduces is *λαῖος*, a kind of thrush. ΟΤΑΔΙΟΣ might be corrupted into ΟΤΑΔΙΟΣ and then to ΟΤΑΔΙΕΤΟΣ.

982. τὰπῶλλωνος] P. gets his oracle copied out directly from Apollo.

985. δὴ τότε] Cf. *Eg.* 199, δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδάλλη. In *πλευρῶν τὸ μ.* he mimics the τὸ μεταξὺ K. καὶ Σ. of the soothsayer.

986. οὐδὲν λ.] The opposite to λέγειν τι, 'to say something sensible, reasonable.'

987. καὶ φ.] continues the oracle. 'Strike, and don't spare even Lampon or Diopieithes.' For Lampon cf. v. 522: we infer that he was a soothsayer. Diopieithes in *Eg.* 1085 is a receiver of bribes, in *Vesp.* 380 foolish or mad.



991. χρ. ἐκτρέχων] Cf. *Ach.* 827, κλάων γε σύ, εἰ μὴ ἔρωσε σκυοφανήσεις τρέχων.

992. ἦκω κ.τ.λ.] The geometrician and astronomer Meton, who is probably alluded to in the parabasis of the *Clouds*, v. 615 sqq., now enters. He announces himself in rather tragic style: cf. Eur. *Ha.* 1, ἦκω νεκρῶν κευθμῶνα κ.τ.λ.: but P. cuts him short.

994. κόθορος] 'cur tam superbe incedis?' Dind. 'what tragic buskin brings you here?'

996. διελείν] Cf. *Nub.* 202, Μ. γεωμετρία. Σ. τοῦτ' οὖν τί ἐστι χρῆσιμον; Μ. γῆν ἀναμετρεῖσθαι. Σ. πότερα τὴν κληρουχικὴν; Μ. οὐκ ἀλλὰ τῆν ξύμπασαν. So here the air is to be parcelled out.

998. Κολωνός] After Greece Colonus is a ridiculous drop. Swift (in Martinus Scriblerus on the art of sinking or bathos) quotes 'In either tropic is our language spoke, And half of Flanders hath received our yoke.' We should infer that Colonus was Meton's deme: the scholiast, however, says he was of the deme of Leucon, but had something to do with Colonus, having arranged some waterworks, or having a statue there.

1000. αὐτίκα] Cf. note above on v. 166. He begins to exemplify the use of his rules.

1001. πικγέα] Cf. *Nub.* 96, ἄνδρες οἱ τὸν οὐρανὸν λέγοντες ἀναπέθουσι ὡς ἔστιν πικγέος, κἄστιν περὶ ἡμῶς οὗτος, ἡμεῖς δ' ἀνθρακες.

1003. διαβήτων] Of which instrument Socrates makes such practical use in *Nub.* 178. Plato (*Philebus* 56) mentions the κανὼν and διαβήτης with other carpenters' tools. The exact method of Meton's measuring here P. does not understand, nor need we.

1005. κύκλος γ.σ.τ.] παίζει ἀδύνατον γὰρ τὸν κύκλον τετράγωνον γενέσθαι. Schol. So early was the difficulty of this great problem recognized. Aristophanes is ridiculing the mathematicians. Meton proposes that the market-square shall be in the centre of the circular city, towards which streets shall converge, or (looking at it the other way) from which they shall radiate.

1007. ἀστέρος] Brunck will have this to be the sun; and would read ταστέρος: but a conjunction is wanted. And any star will do for Meton's comparison. As from a star, a central circular spot, rays shoot out, so are ways to radiate from the agora. The subjunctives ὦσω, ἀπολάμπωσιν depend on ἴνα. Dindorf, however, approves of Brunck's change to ἀπολάμπωσω, with which either ὥσπερ ἀστέρος, or ὥσπερ ταστέρος must be read. The whole will then read: 'that there may be streets leading to the centre, just as from a star (or 'the star = the sun') rays shine out in every direction.'

1009. Θαλήσ] Cf. *Nub.* 180, τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν;

1010. οἶσθ'] *ισθι* Meineke: a change not worth making, the interrogative use of οἶσθ' being so common, and almost conveying a command or assurance.

ὑπαποκίνει] Cf. *Thesm.* 924, ἀλλ' ὑπαποκινῆτον. The prep. ὑπό adds the force of 'softly, quietly.'

1013. *ξεηλατέται*] impers. 'there is a *ξεηλασία*.' this is Seager's alteration for *ξεηλατούται*. Meineke adopts it, giving Haupt the credit of it. With the common reading Dindorf punctuates after *τινες*, 'exiguntur peregrini omnes et jam quidam ejecti sunt,' not a very natural sense for *κεκίνηται*; then with *πληγαί* understand *ελοι*: 'there are blows about.' But this seems better expressed by *κεκίνηται* with *πληγαί*. For the Spartan expulsion of foreigners cf. Thuc. I. 144, II. 39:

1015. *δμοθυμαδόν*] Opposed to *στάσις*. There is no faction or division, we are all of one mind.

1017. *οὐκ οἶδ' ἂν εἰ φθαίης*] The examples collected by Elmsley on Eur. *Med.* 941, *οὐκ οἶδ' ἂν εἰ πείσομαι*, establish this use of *ἂν* immediately after *οἶδα*. That the meaning is the same as *οὐκ οἶδα εἰ πείσω* 'I know not whether I shall persuade, I fear I shall not persuade' is also certain. *οὐκ οἶδα εἰ* = Lat. *vercor ut* (not the Lat. *nescio an* which expresses almost affirmation). But whether the order of construction was ever intended by a Greek to be *οὐκ οἶδα εἰ πείσομαι ἂν* (as Elmsley says), is doubtful. We may compare the position of *ἂν* with verbs of thinking followed by an infinitive clause: *οὐκ ἂν ὁλομαι τοῦτ' εἶναι*. In this passage early editions have *οἶδ' ἂρ' εἰ φθαίης ἂν*. One MS. gives *οἶδ' ἂν*. Perhaps *ἂν* should be left untouched after *φθαίης*, the doubling of this particle being so common. And *ἂν* is strictly in its place with the optat. after *εἰ* to express a future. The force of *ἄρα* 'after all' would suit with *φθαίης*, but not with *οἶδα*.

1018. *ἀνταῖ*] sc. *πληγαί*, the blows which he had above said were already on the march. Here he begins to beat him.

1020. *ἀναμετρήσεις*] 'Won't you measure yourself back?' i. e. retrace your steps? with allusion also to his geometry and measuring rods. No exact parallel to this use of *ἀναμετρεῖν* is given in the lexicons: cf. Hom. *Od.* μ. 428, *ἀναμετρήσαι Χάρυβδι* 'to return again past Charibdis.' The scholiast explains it by *οὐ μέτρια φρονήσεις*: 'will you not moderate yourself, use your measuring tapes on yourself not on us?'

1021. *πρόξενοι*] Those whose duty it was to entertain foreigners. The *ἐπίσκοπος* or inspector looks for them to welcome him and shew him the new city. His appearance, dress and gait, probably suggested the comparison to king Sardanapalus.

1022. *κνάμψ*] As if from Athens. Cf. *Eq.* 41, *κναμοτρῶξ*, of the Athenian Demus.

1024. *βιβλίον Τελέου*] 'credentials from Teleas,' whom we may suppose (with Bergler) chief magistrate of the state whence the inspector came. He calls this document *φάβλον* in discontent at having to leave home.

1025. *βούλει κ.τ.λ.*] P. offers him to be paid at once and rid of the trouble of his commission; which contents him well till he finds that his payment is to be in blows.

1027. *ἐκκλ. γούν*] *γούν* brings some particular proof of a general assertion. 'I shall be glad enough to go: indeed (to prove it) I

wanted to stop and speak in the assembly at home, having some matters which I have been negotiating for Pharnaces.' Certain matters had been managed by him for Pharnaces' interest, he probably having been bribed by the Persian satrap. Or *Φαρνάκη* may be 'with Pharnaces.' There is no evidence to shew what the business was: the negotiating parties were Athens and Pharnaces.

1029. οὔτος] Here he beats him, telling him that that is his *ἐκκ. περὶ φ.*, or all he will get for his support of Pharnaces.

1031. μαρτύρομαι] Cf. *Ach.* 926, *Pac.* 1119.

1032. ἀποσοβήσεις] Intransitive, as below v. 1258: but transitive in *Eg.* 60, *Vesp.* 460.

κἀδω] 'ballot-boxes:' which the inspector brought as an Athenian commission to introduce democracy.

1035. ἐὰν δ'] The statute-monger comes in reading; the quotations from his statutes are not metrical, any more than the formula of prayer above at v. 865. The introduction of one who offers statutes for sale is a satire on the venality of public men and legislators at Athens.

1040. χρῆσθαι κ.τ.λ.] Nephelococcygia, as colonized from Athens, should follow the Athenian weights, measures, etc. Olophyxus was a city in Thrace near Athos: perhaps only selected because it could be rhymed by *ὄνοσξιαι*, and with a possible allusion (as Dindorf thinks) to *ὀλοφύρομαι*, *ὀλόφω*.

1042. ὄνοσξιαι] *οἱ ὄνοσξιαι*, from the cry *ὄνοσῶ* and the verb *ὄνοσίζω*. He means that the statute-monger will soon have something to cry for.

1044. τί πᾶσχεις;] 'What are you doing?' P. begins to beat him.

1045. πικροὺς] As below at v. 1468, *πικρὰν τάχ' ἔψει στρεψοδικοπανουργίαν*: cf. *Eur. Med.* 399, *πικροὺς δ' ἐγὼ σφι καὶ λυγροὺς θήσω γάμοις, πικρὸν δὲ κῆδος*. His laws are to cost him dear.

1046. καλοῦμαι] The inspector summons P. into court, naming a month for the trial.

1047. ἄλ οὔτος] Implying surprise: cf. *Eg.* 89, *Ran.* 840: in the former passage just as here, with *οὔτος*, 'my friend.'

1050. στήλην] On which laws were inscribed. In *Ach.* 727, Dicaeopolis goes to fetch the pillar on which the terms of his treaty are written. While P. is dealing with one of these plagues, the other comes back; v. 1052 must be the inspector's because of *τῷ κἀδω*, cf. v. 1032: but perhaps v. 1054 should be the statute-monger's, from the mention of *στήλην*. It is commonly, however, given to the inspector.

1052. γράφω] Dindorf says *γράφειν* is 'multam dicere,' *γράφεσθαι* 'accusare': a doubtful distinction. *γράφεσθαι* means 'to indict': and ordinarily *γράφειν* does not mean this. But *φθέξει γραφὰς ἑκατοταλάντους τέτταρας* (*Eg.* 442) is equivalent to *γράφωμι σὲ γραφὰς ἑ. τ.* And this in form differs very little from *γράφω σε μυρίας δραχμὰς*. One wants further instances to prove that the active voice is always used

with accusative of the fine that the indicter lays, the middle with accusative of the indictment. L. and S. give no other reference for this use of the active voice.

1055. λαβέτω] The Chorus are called in to help in an attack; so the pair run off. P. goes in to finish the sacrifice; with the priest acc. to Dindorf's older text; Meineke gives all three lines to P.: so that the priest does not reappear after his dismissal at v. 889.

1058—1117.] While the others are gone to the sacrifice, the Chorus deliver a second short parabasis, as in the *Knights* and other plays. It consists of a strophe, epirrhema, antistrophe, and antepirrhema. They describe the good which they do, the happy life they lead; and proscribe certain of their enemies, and promise to reward the judges if the prize is awarded to the play.

1058. παντόπτε] Cf. Soph. *Oed. Col.* 1084, Ζεὺ θεῶν πάνταρχε παντόπτα. The birds are now to get the honours and titles of Zeus.

1060. εὐκταίαι] As an epithet of εὐχῆ perhaps only used here. We have, however, εὐκταίαν ἴββα, εὐκταίαι ἐπιβάται, and τὰ εὐκταία = εὐχαί in Aesch. and Soph. It seems to mean 'solemn, earnest prayers' here.

1062. εὐθαλείς] The *a* is long. Euripides uses the word in *Troad.* 217, εὐθαλεῖ τ' εὐκαρτεία, in the same metre. It must be referred to θηλή, being a Doric form. There are also used εὐθαλής, ἀμφιθαλής.

1064. οὐ κ.τ.λ.] Meineke, with Brunck, would read δ = η, and ἐφεζόμενα (nom. fem.), also αὐξανόμενον for αὐξανόμενα, which is of course neut. pl. if retained. Dindorf pronounces the text sound, explaining it as equivalent to κτείνω γένναν θηρῶν οὐ πάντ' ἐν γαίᾳ (sc. ἀποβόσκονται) ἃ τε δένδρεσιν ἐφεζόμενα καρπὸν ἀποβόσκειται. There seems a distinction between the ἐκ κάλυκος αὐξ. 'flowers, corn, etc.', and the produce of trees. Cf. Soph. *Oed. Rex.* 25, φθίνουσα μὲν κάλυξεν ἐγκάρποιος χθόνος. In v. 1065, αὐξανόμενον γέννισι παμφάγοις, which Meineke reads, agrees most closely in metre with v. 1095. καρπὸν must then be understood with αὐξ. Dindorf approves of παμφάγοις, which Dobree suggested on the ground that the poet is intentionally playing on πᾶς and its compounds throughout the passage.

1066. ἐφεζόμενα] If this be read ἐφεζομένᾳ it is wrong in metre, as ἐζόμενα (---) is to correspond to -ημβριμοῖς in v. 1096. The change from masc. plural to neut. pl. being awkward led to the alterations suggested by Brunck, etc. Hermann proposes ἐφήμενον agreeing with καρπὸν, which is unnatural.

1069. δάκετα] *i. g.* the scorpion, says the scholiast. Other pests, such as small insects, are quite as much meant. The birds confidently declare their good services to the farmer; of which it is hard nowadays to convince him.

1070. πτέρυγος] Meineke proposes φάρυγος, 'by my throat,' favoured by me: the text means 'by my swooping down on them.'

1072. Διαγόραν] Diagoras of Melos who had lived at Athens was persecuted and expelled for supposed atheism, and for ridiculing the

Eleusinian mysteries. To his atheism there is reference in *Nub.* 830, *Σωκράτης ὁ Μήλιος*. A price had been set on his head, but the Athenians did not catch him. He was very likely dead before the time of this play, as he is coupled with the 'dead tyrants.'

1073. *τυράννων*] The Athenians were extremely—even ridiculously—apprehensive of tyrants. Cf. *Vesp.* 488, *ὡς ἄπανθ' ὑμῖν τυραννίς ἐστὶ καὶ ξυνωμόται*.

1076. *χῆμεις ἐσθάδε*] As the Athenians proscribe their enemies Diagoras and the old tyrants, so we here will set a price on the head of ours.

1077. *Φιλοκράτη*] A bird-seller, mentioned above at v. 14. He is called *Στρούθιος* as if from his country, 'Struthian' to correspond to 'Melian'; but the word is of course from *στρούθος*, 'a sparrow.'

1078. *ζῶντ' ἄγ' ἀγάγη*] The MSS. have *ζῶντ' ἀγάγη*. Meineke reads *ζῶν τις ἀγ.* where *ζῶν* is accus. of the adj. *ζῶς*, a rare form for *ζωός*.

1079. *ὅτι κ.τ.λ.*] Philocrates strings together and sells small birds of the finch kind; and adds insult to injury by selling them at seven for the obol.

1080. *φυσῶν*] 'Blowing them up' to make them look plump, apparently.

1081. *ἐγχεῖ τὰ πτ.*] The explanation given by the last scholiast seems best: *εἰρωντες γὰρ διὰ τῶν ῥινῶν καὶ κρεμῶντες ἐπ' ὀφθαλμοῦ, "he will dress their noses, putting feathers in their bills," Rudd*. The use of *ἐγχεῖ* is curious. Probably both this and *φυσῶν* were regular poulterers' words. Meineke conjectures with no probability *ἐντιθεῖ πτερὰ*.

1083. *παλεύειν*] 'to act as decoy-birds.' Aristotle (*H. A.* ix. 7. 8) speaks of turtle-doves and pigeons being kept as *παλευτρίαι*, blinded (*τετυφλωμένα*). The scholiast on this passage tells us the same; and that the birds were put in a net as call-birds to allure their kind. He adds *τοῦτο γλωσσηματικῶς παλεύειν ἔλεγον*, where *γλ.* seems to mean 'in the technical language of bird-catchers.' A bird thus employed was called in Latin *illet*.

1090. *χλ. οὐκ ἀμπ*] Happy birds, who don't need warm wraps in winter, nor suffer from heat in summer! The vulg. *ἀμπισχοῦνται* seems a very doubtful form. *ἀμπισχοῦνται* is the reading of some MSS. of Aldus, and is taken by Meineke. In *Vesp.* 1150, 1152 there is *ἀμπισχομένος* and *ἀμπισχετε*; but *ὑπισχοῦμαι*, *ικνούμαι*, etc., support the nasalized form here. It is certainly rash of Brunck to pronounce it a 'vox nihili.' For either *ἀμπισχοῦνται* or *ἀμπισχοῦνται* are acc. to analogy; but *ἀμπισχοῦνται* not so.

1091. *θερμὴ κ.τ.λ.*] Sophocles has something like this in *Trach.* 145, *καὶ νῦν οὐ θάλλπος θεοῦ, οὐδ' ἄμβρος, οὐδὲ πνευμάτων οὐδὲν κλοσεῖ*. From the scholiast we may infer some read *πρίγους* for *πρίγους* here. But the gen. sing. *πρίγους* better balances *χειμῶνος* of v. 1089. Whether it is to be taken absolutely 'caloris tempore, aestate,' as Dindorf says, or is gen. dependent on *ἀκτίς*, is an open question. The arrangement of

the words favours the latter construction. *Θάλπει* means here 'burns, warms overmuch.'

1094. *φύλλων κ.*] Meineke objects '*φύλλων κόλποι, nescio qui sint.*' The expression seems quite natural. Cf. Milton's 'towers and battlements it sees bosom'd high in tufted trees.'

1095. *ἀχέτας*] Cf. *Pac.* 1159, *ἦνικ' ἂν ἀχέτας ἄδη τὸν ἠδὺν νόμον.*

1096. *ἠλιομανής*] A certain correction from the MS. *ὕψ' ἠλίω μαιεῖς.* Suidas has *ἠλιομανής' ὁ τέττιξ ἐπιμαίνεται γὰρ ἠλίω.* The line is to correspond with v. 1066. The cicada is mad with delight at the sun. Dindorf gives several similar compounds from *μαίνεσθαι.* Cf. below, v. 1281, 1284.

1100. *παρθένια λ. μ.*] 'tender white myrtle-berries.' In *λευκότροφα* the first is the important half of the compound; the berries are white, and they grow (*τρέφεται*). In the same way *λευκόπτερος νιφάς* (Aesch. *Prom. Vinc.* 993) is 'white feathery snow;' and in Soph. *Oed. Col.* 718, *ἐκατόμποδες Νηρηίδες,* 'the hundred Nereids.'

*κηπέματα*] 'garden fruits, seeds, or flowers:' probably the former. Hermann (*Opusc.* I. p. 58) quotes from Diodorus Sic. II. 37, *πλήθος ποταμῶν διαρρέει καὶ ποιεῖ κατάρρυτον πολλοῖς κηπέμασι καὶ καρποῖς παντοδαποῖς τὴν χῶραν.*

1104. *Ἀλεξάνδρου*] The judges shall get far more than Paris did for his judgment between the goddesses.

1106. *γλαυκῆς Α.*] The owl was stamped on the four-drachm piece; these owls the birds would be able to supply. Laurium was the mountain where the Athenian silver mines were. These 'owls' would now breed their broods in the judges' purses and hatch small change.

1109. *εἶτα*] Reward the second; your houses will be like grand temples, we shall add the crowning eagle (or pediment). The play is on the double meaning of *ἀετός*: what the *ἀετός* was, and why so called, is not quite clear. The Latins had the term also: '*sustinentes fastigium aquilae,*' Tac.

1111. *ἀρχιδίων*] 'A snug little post:' in which if you want to do a little embezzling, you shall have a nice little hawk to help you in laying sharp claws upon your prey. Notice the diminutives. The rapacious hawk was to be a helper in plunder. In *Eg.* 1052 Cleon appeals to Demus, *ἀλλ' ἱέρακα φίλει μεμνημένος ἐν φρεσίν, ὅς σοι ἤγαγε συνδήσας Δακεδαμονίων κορακίνους.*

1113. *πρηγορώνας*] 'Crops,' so that they might cram the more. From *πρὸ* and *ἀγείρειν*: called also *πρόλαβος*, both terms being (acc. to schol.) *ἀπὸ τοῦ συναθροῖσθαι ἐκεῖ τὴν τροφήν.*

1114. *ἦν δὲ μή*] If you judges do not give us the prize, you had better look out and protect yourselves. *μηρίσκος* was a crescent-shaped covering to protect the head of statues. Some think that the nimbus or glory of Christian saints was hence derived; but something quite distinct from this sheltering crescent seems to have been added to the heads of some statues even by the Greeks, for Lucian speaks of statues having *ἀκτίνας ἐπὶ τῇ κεφαλῇ.*

1118—1188.] P. returns from the sacrifice: a messenger reports to him the building of the city wall, and the work done by the different birds. Then comes another messenger, reporting that one of the gods has dared to enter the city precincts, and is being sought for.

1119. *ὡς ἀπὸ*] *ὡς* redundant, as often before the prepositions *εἰς*, *ἐπι*, *πρός*. It expresses, that is to say, with these prepositions, a real object just as often as an apparent one, and therefore hardly admits of translation. Meineke, following Dobree, reads *οὐκ* for *ὡς*.

1121. *Ἀλφειὸν πρῆων*] 'panting like a racer:' *τρέχει ὡσεὶ Ὀλυμπιακὸς σταδιοδρόμος*, Schol. The Olympic course was by the river Alpheus.

1122. *ποῦ ποῦ*] The repetition of *ποῦ* suits the panting haste of the messenger.

1126. *ᾧστ' ἄν*] The *ἄν* put early in the sentence and repeated; a common use. Cf. *Nub.* 783, 840.

*Πρ. ὁ Κομπασεὺς*] 'Proxenides of Boaston or Bragborough:' he names him as if from his deme. This Proxenides was a braggart, as was also Theogenes: they appear to have been called *καπνοί*. Cf. *Vesp.* 324, *ἢ με ποιήσον καπνὸν ἐξαιφνης ἢ Προξενίδην*. And above at v. 822 we had Theogenes. The cloudy unsubstantial fabric of the new city is neatly hinted at by the choice of this pair to drive their chariots past each other on the wall. There is plainly some allusion to the walls of Babylon, along which a four-horsed chariot could drive (Herod. i. 179). Here two could pass with horses as large as the wooden horse of Troy. For this is certainly meant; not the statue of a horse in the Acropolis as one scholiast says; though, if this were commemorative of the Trojan horse, it might also be included.

1129. *ὑπὸ τ. πλ.*] 'owing to its breadth, from its breadth.'

*Ἡράκλεις*] 'you don't say so!' A very common exclamation of surprise.

1130. *μῆκος*] 'the height.' So a *low* wall is called *βραχὺς* (Thuc. vii. 29). The two dimensions of a wall given are naturally its breadth and *height*, not its breadth and *length*. Herodotus describes the walls of Babylon as 200 royal cubits high. A royal cubit was longer than a common cubit (of which the *ὄργυιά* contained four); hence the height of the wall given here will be rather less than double that of the Babylonian wall. This is a natural exaggeration, and suits with the double width, on which *two* chariots can pass. Brunck, supposing *μῆκος* to be *the length*, sees that this will not suit, and proposes a needless alteration of the text. Meineke says '*δ' ὕψος*, quivis expectet.' But the use of *μακρὸς*, *μῆκος* and compounds (e.g. *οὐρανομήκης*) is quite certain and needs no proof.

1131. *ὦ Π., τοῦ μ.*] P. is astonished at the height, as at the width. It is likely enough that Aristophanes meant to hint some doubt as to the credibility of Herodotus' measures for the walls of Babylon. The scholiast notices the form *τὸ μακρὸς*: which is used in modern Greek (L. and S.), but is not according to analogy in classical Greek; cf.

*αισχρός, αίσχος.* Meineke says 'corruptum est:' Dindorf 'videtur usu populari magis fuisse tritum.'

1133. *Αιγύπτιος*] No Egyptian workmen, such as worked in gangs under task-masters at the pyramids: the birds did it all by their own free labour.

1137. *γέρανοι*] Cranes were believed to ballast themselves with stones: cf. below, v. 1428; where the scholiast tells us of this curious peculiarity. The same is said of bees, Virg. *Georg.* IV. 195. This idea about cranes carrying stones is neatly appropriated by A., his cranes bring stones, which they disgorge for the foundations. There is considerable ingenuity in our poet's appropriation of their several tasks to the birds.

1138. *ἐτόκιζον*] From *τόκος*, a mason's pick. The beak of the *κρέξ* was *ὄξυ καὶ κριονώδες*. The bird does not seem identical with our corn-crake (though the name is plainly formed from the sound as in *κρέκω*) but a larger bird; perhaps the bittern. Herodotus (II. 76) says the ibis was of the same size. Aristotle (*Part. An.* IV. 12. 34) classes it among the *μακροσκελεῖς*, the long-legged waders.

*ῥύγχεσιν*] This Meineke changes to *ῥάμφεσιν*, as above at v. 348, etc.

1139. *ἐπιλωθοφόρουν*] Changed needlessly by Dindorf to *ἐπιλωθοπολοῦν*, by Meineke to *ἐπιλωθοῦργουν*. The storks have an important part in the wall-building, cf. v. 832.

1141. *χαραδριοί*] 'curlews' or 'plovers.'

1142. *ἐπηλοφόρουν*] This repetition of *φορεῖν* in a compound seems to shew that there is no objection to *ἐπιλωθοφόρουν* above. First we have those who bring stones, then those who bring bricks, then those who bring water, then those who bring clay.

1143. *λεκάναισι*] A word of rather general use for pan, basin, etc. See above, v. 840.

*ἐνεβδλλοντο*] 'How did they get the clay put into the pans?' Note the middle voice here, but the active below in v. 1146 of the geese who put the clay in. Similar is the well-known use of *διδάσκειν, διδάσκεισθαι*.

1144. *ἐξ. καὶ σ.*] 'was devised in the very cleverest way:' *καὶ* emphatic, 'even.'

1145. *οἱ χῆνες κ.τ.λ.*] The geese shovelled up the clay into the vessels; they kept trampling and digging down their splay feet in the mud, which thus served for shovels. Herodotus uses *ὑποτύπτειν* in a passage which Aristophanes may be alluding to here (II. 136), *κόντῳ γὰρ ὑποτύπτοντες ἐς λίμνην, ὃ τι πρόσσχυιτο τοῦ πηλοῦ τῷ κόντῳ, τοῦτο συλλέγοντες πλίνθους εἴρυσαν*. He also uses it of dipping down with a bucket for water, VI. 119.

1146. *αὐτοῖς*] The olden MS. reading has been restored. Dindorf edits *αὐτῶν, ἰ. ε. τὸν πηλόν*. Meineke *αὐτῶν*: but this does not suit the sense, 'with their very feet, actually with their feet.' *αὐτοῖς* is really best: for the question asked was 'How did they (the birds generally



or the herons) get the clay put in? Oh! the geese shovelled it in for them with their feet.'

1147. τί δῆτα π.] A slight change of the proverb τί δῆτα χεῖρες οὐκ ἂν ἐργασαίητο;

1148—51. αὐτῆται γε—χελιδῶνες] This passage cannot be clearly made out as it stands. Both ὑπαγωγέα and πηλὸν seem governed by ἐχουσαι: the word παιδία may be nom. or accus. κατόπων is doubtful, whether to be taken with ἐπέτοντο, 'came flying behind them,' or with εἶχ. 'bearing on their backs.' Cary understands ὑπαγ. to be 'a kind of cement or mortar' (which meaning the scholiast also suggests), in apposition to πηλόν. 'The ducks brought the bricks; but the cement the swallows flew up with, following behind like serving lads—bearing this clay in their mouths.' It is generally supposed that ὑπαγωγέως means a trowel. We might then translate 'the swallows flew up with the trowel following them like bricklayers' boys do;' but τὸν πηλὸν ἐν τοῖς στόμασιν is unintelligible then. The scholiast, admitting that the passage is obscure, seems to take παιδία as acc.: his words are 'the swallows carry the ὑπαγωγέως on their backs, and the clay in their mouths. And this they do when they make their nests.' Dobree, followed by Meineke, supposes something lost. Meineke marks a gap between κάτοπων and ὡσπερ παιδία. And Dobree explains 'hirundines lutum in ore prius subactum τοῖς πλιθοφόροις dabant, quo modo nutrices puerulis ψωμίζουσι:' evidently thinking of the passage in *Er.* 715—717. The swallows (he supposes) turn over and moisten the clay in their mouths like nurses do the food for infants. It is not clear what could have been the words lost to express this. παιδίους would seem required.

1148. περιεζωσμένοι] Acc. to the scholiast the plumage of ducks has a white girdle marked. It depends on what kind of duck is meant. Of course περιεζ. means 'girt up for the work:' but the marking of the bird's plumage may have suggested it.

1149. ὑπαγωγέα] πλατὴ ἐστὶ σίδηρον ᾧ ζύουσι τὸν πηλόν. εἰ μὴ ἄρα πηλόν τινα ὑπαγωγέα καλοῦσι: τοιοῦτον γὰρ τι καὶ Ἑρμῆπος ἐν τοῖς Τριμέτροις ἐμφανίζει. Schol. In favour of this latter meaning for ὑπ. is the use of the singular number: one would expect 'trowels' not 'trowel.'

1151. Brunck rejects this line. But it is not like an interpolation.

1153. τί δαί;] 'what of this next point?' Lat. quid? when a new subject is introduced. It almost = 'further, moreover.'

1154. ὄρνιθες κ.τ.λ.] 'There were bird carpenters, most clever fellows, the woodpeckers.' In his note Meineke commends Hamaker's division: τίνες ἀπειργάσαντ' ὄρνιθες; ΔΓ. ἦσαν τέκτονες, κ.τ.λ.

1156. ἀπεπ.] A play on the name. 'The hickles (green woodpeckers) hacked out the gates.' The tapping sound of the woodpecker's bill is loud enough to make v. 1157 very appropriate.

1159. βεβαλάνωται] Cf. *Eccl.* 361, νῦν μὲν γὰρ οὗτος βεβαλάνωκε τὴν θύραν. Gates are barred: guards set: officers go the round with the bell (cf. v. 842): beacons are ready.

1163. *ἀπολύσομαι*] He had got dusty or dirty at the work above described.

1164. *οὗτος κ.τ.λ.*] P. shews his astonishment at the speed of the work, and naively remarks (with a sly humour no doubt), that it all seems to him like fiction. He then breaks off (*ἀλλ' ὅδε γάρ, 'but stay—here comes'*) on seeing a second messenger running towards him.

1169. *πυρρήχην β.*] *i.e.* looking warlike; *ἐνόπλιος ὄρχησις ἢ πυρρήχη*. Cf. above, v. 1121, *'Ἀλφειῶν πνέων*, of the first messenger.

1173. *ἀέρα*] In place of *πόλιω*: their city being in the air, and the whole air belonging to the birds: whereas the gods held the *οὐρανὸς*, but had no business to trespass.

1174. *λαθῶν κ.τ.λ.*] Bergler compares Eurip. *Hel.* 1173, *καὶ νῦν πέπυσμαι φανερόν 'Ἐλλήνων τιὰ ἐς γῆν ἀφίχθαι καὶ λεληθῆναι σκοποῦς, ἦτοι κατόπτην ἢ κλοπαῖς θηρώμενον 'Ἐλένην, θανεῖται δ', ἦν γε δὴ ληφθῆ μόνον*. The word *ήμεροσκόπος* is used in Aesch. *Theb.* 66, and in Herodotus.

1176. *εἶχε πτ.*] Of the gods Hermes and Iris are represented as winged: this turns out to be the latter.

1177. *περιπόλους*] 'the frontier guard' in Attica the younger citizens took this home service. The German 'Land-wehr' in name nearly correspond. The *περίπολοι* did not go on foreign service.

1178. *ἀλλ' ἐπ.*] 'Nay but we did send full thirty thousand falcon mounted archers; and each doth march with talons duly bent, kestrel and kite, hen-harrier, vulture, eagle; and with the rush and windy whirr of wings all aether soundeth, as they seek the god.' There must be in *ἰέρακας ἱππ.* an allusion to *Θράκας ἱππ.*, though I do not see that the commentators notice it. Cf. Thuc. II. 26, where Thracian tribes are spoken of as *ἱπποτοξόται*. Then for bows is substituted *ὄνυχας*. Of the birds named, *κύμυδις* is doubtful: it is some mountain bird of prey. V. 1882 is a good instance of sound echoing sense, with its repetitions of *ρ* and *σ*. In *Nub.* 407 *ροῖβδος* and *βύμη* are conjoined. In Aesch. *Pr. Vinct.* 125, *αἰθὴρ δ' ἐλαφραῖς πτερόγυων ῥιπαῖς ὑποσυρίζει* is good to express the gentler rustling of the ocean nymphs as they hover. Milton says of a flock of birds 'the air floats as they pass, fann'd by unnumbered plumes.'

1181. *τριόρχης*] Ὁ *τριόρχος*: cf. v. 1206.

1184. *κᾶστ' οὐ κ.τ.λ.*] Cf. Soph. *Phil.* 40, *ἀνὴρ κατοικεῖ τοῦσδε τοὺς τόπους σαφῶς, κᾶστ' οὐχ ἑκάς του*.

1187. *ὑπηρέτης*] An attendant upon the *ὄπλιτης*: such attendants bore light arms, slings, etc.

1188. *παίε*] Some MSS. have *πᾶς* (among them the Rav. MS. I believe): which Brunck retains, adding *τις*. It seems quite as good as *παίε*. The repetition need not offend, and *παίε* is not so applicable before the game is sighted as it is in *Eq.* 247, *παίε παίε τὸν πανούργον*.

1189—1268.] The Chorus urge careful search, and soon Iris is found. P. questions her, asks her whence she comes, whither she

is going : to tell mortals to sacrifice, she says : but birds are now the only deities, he rejoins : then Iris threatens him with the wrath of Zeus, at which he laughs, and threatens both Zeus and her, finally driving her away. The gods are strictly prohibited from entering the birds' domain, and mortals from sending up the smoke of sacrifices that way.

1191. *δέρα κ.τ.λ.*] Erebus was prior to heaven and earth : cf. above, v. 693, 4.

1195. *ταύτη περῶν*] 'passing through this way,' *i. e.* through the air.

1196. *ἄθρει*] This verse should be an iambic. Reisig filled it up *ἄθρει δὲ πᾶς τις πανταχῇ* : Hermann *σινγατε σιγ*.

1197. *πεδαροῖου*] An Aeolic form used several times by Aeschylus, whose style is here rather affected. Iris comes in flying aloft by some stage machinery, and seems at first to wish to haste away, but P. stops her.

1199. *ποῖ ποῖ κ.τ.λ.*] The repetitions and the quick questioning of P. are very lively.

1203. *πλοῖον, ἢ κινῆ*] 'A ship or hat?' Iris came in with wings, which suggested a ship's oars or sails; or, as some prefer, with robes bulging out like sails. Also probably with a broad-brimmed travelling hat, *πέτασος* or *κινῆ*, so conspicuous that she looks all hat. Süvern thinks the *κινῆ* means the travelling hat of the Peloponnesian soldier. Cf. Soph. *Oed. Col.* 313, *κρατὶ δ' ἡλιοστερης κινῆ πρόσωπα Θεσσαλῆς νῦν ἀμπέχει*. The answer given in the next line, 'the swift Iris,' is taken to mean that she is a ship : hence the further question whether she is the Paralus or Salaminia : those being the swift-sailing galleys used for important state messages by the Athenians. Cf. above, v. 147, where Euelpides fears the Salaminian bringing a summons.

1205. *τί δέ*] Iris impatiently prepares to be off again : hence P. calls in some kite or buzzard to catch her.

1207. *τί...μακρῶ*] 'What ever means this annoyance? P. It means mischief to you.'

1210. *οὐκ οἶδα*] Iris honestly does not know 'by what gate,' the gates of the cloud-city being invisible. But her answer is taken for pretence of ignorance.

1212. *κολοιάρχους*] The officers over the jackdaw-watch : cf. v. 1174. Iris ought to have permission from them, or some seal or passport from the storks or other bird-officer. *οὐ λέγεις* ; 'do you say no?' *i. e.* that you have not gone to the *κολ.* and got a pass?

1214. *σύμβολον*] 'has no officer enforced on you a permit?' Every alien had to get a permit or license to reside at Athens : *ἐπιβάλλειν σ. τῶν*, 'to make any one take out his license.' *ἐπιβ.* is also more generally 'to inflict : ' and Iris feels insulted at the idea that she should have anything forced upon her. *ἐμοίγ'* is emphatic. 'No one enforced aught on me.'

1217. *κἄπειτα*] Without permission then do you trespass through our domain? Why, what other way is there? I don't know: but this way you mustn't come.

1221. *ἀδικεῖς δέ' καί*] 'But you are in the wrong. And now, &c.' With this punctuation (Hermann's and Meineke's) there seems no difficulty. Dindorf sees one with *ἀδικεῖς δὲ καὶ νῦν*, and reads *ἀδικεῖ*, 'you are suffering wrong (not getting your full deserts) even now, for you ought to be put to death.' He compares a passage in Plaut. *Aulul.* IV. A. *Facisne injuriam mihi an non?* B. *Facio, quia non pendes, maximam.* The connection and sense seem quite plain without this change. 'You are plainly trespassing; and now don't you see you deserve death?'

1222. *δικαῖωτατα...πασῶν Ἴριδων*] 'most justly of all Irises: ' *i. e.* never could or did an Iris deserve death more than you.

1224. *ἀλλ' ἄθ. εἰμ'*] Brunck supposes the *α* in *ἀθῆνατος* ought to be short in iambics. He therefore transposes words to secure this, here and in *Ran.* 629. Apparently the *α* is always long. In some of the Aristophanic passages (*Ach.* 47, 51) it might be either: in others (here and *Ran.* 629 and *Ach.* 53) it must be long: in none need it be short.

1227. *ἀκολαστανεῖτε] ἄτακτα πρόξετε.* Schol. A pretty thing, if you gods are to run riot.

1228. *ἀκροατέον*] Constr. *ἀκρ. (ἐστίν) ὑμῖν τῶν κρειττόνων ἐν μέρει.* You have had your day: we in turn have ours.

1232. *μηλόσφ...ἐσχάραϊς*] Cf. Eurip. Fr. 622, *μηλοσφαγεῖτε δαιμόνων ἐπ' ἐσχάραϊς.* In Soph. *Oed. Col.* 1495 *βοῦθύτος* is an epith. of *ἔστια*. The combination of *μηλόσφ.* with *βοῦθύτοις* may be a confusion intended by the comic poet; but *βοῦθύτος* would mean 'sacrificial' with little or no emphasis on the particular victim (*βου.*). Compare such expressions as *αἰγελή κυνέη* in Homer.

1233. *κνισᾶν τ' ἄγ.*] Cf. *Eg.* 1317, *ἐφ' ὅτῳ κνισῶμεν ἀγυῖας*, and the passage quoted there from Demosthenes.

1234. *ποιοῖσιν* ;] She repeats his exact question. It should, however, acc. to Aristophanic usage, be *ὀλοῖσιν*: as in *Eg.* 128, *καὶ πῶς*; *Δ. σῶος*; Meineke reads *οἰοῖσιν*: but it is doubtful whether this is proper Greek for the repetition of a question. The passage in *Plut.* 348, adduced by Meineke, does not support it according to the common punctuation and interpretation.

1237. *αὐτοῖς*] So MS. R., which is surely better than *αὐτοῖς*. The antecedent to *οἷς* is *ἔρμιες*, *αὐτοῖς* signifies *ἀνθρώποις*, being the common dative of the agent with a verbal.

*μὰ Δι' οὐ τ. Δ.]* 'But by Jove not to Jove: ' a comical swearing by the very god whom he denies to be one.

1239. *δειρᾶς*]. Porson reads *δεισας*: unnecessarily: an epithet for *φρένας* put in an unusually emphatic place is not amiss.

πανώλεθρον] Cf. Aesch. *Ag.* 535, πανώλεθρον ἀντόχθωνον πατρώων ἐθρίσειν δόμων, and v. 525, Τροίαν κατασκάψαντα τοῦ διακηφόρου Διὸς μακέλλη. The scholiast also quotes from Sophocles, χρυσῆ μακέλλη Ζητὸς ἐξαναστραφῆ. Aristophanes must have been wonderfully familiar with the writings of all the tragedians, as is abundantly shewn by his adaptations and parodies.

1241. λιγνὸς κ.τ.λ.] 'Fire with smoke shall burn to ashes yourself and your house in Lycymnian flashes.' There is said to have been a play of Euripides, *Lycymnius*, in which some one is struck by lightning. δωμάτων περιπτ. is nearly Euripides' τειχέων περιπτ., *Phoen.* 1357. The word is a favourite of Euripides in several uses.

1243. ἄκουσον κ.τ.λ.] My good friend, don't think to frighten me. I shall return Zeus' fire, and send against him worse enemies than he ever had.

παφλασμαίων] Cf. *Eg.* 919, ἀνὴρ παφλάζει· παθε.

1244. Λυδὸν ἢ Φ.] A slave who would be frightened. This is parodied from Eur. *Alc.* 675, ὦ παῖ τίς' ἀρχεῖς, πότερα Λυδὸν ἢ Φρύγα κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;

1247. δόμους 'A.] Amphion has not much to do with it; but this is said to be from the *Niobe* of Aeschylus, as also the preceding words. Cf. *Vesp.* 308, where after πόρον is added Ἑλλάς ἱρόν because it makes up a quotation from Pindar.

1248. δειοῖς] Instead of διστοῖς or βέλσειν.

1250. παραλαῖς] The porphyryons are represented as thus clad πρὸς τὴν πτέρωσιν αὐτῶν· κυάνειο γάρ. Schol. This resemblance is not plain; but we hardly know what bird the porphyryon was. A water-bird, and probably a large tall bird, if he is to correspond to 'minaci Porphyryon statu:' cf. below, v. 1252.

1251. πλεῖν ἑξ.] 'more than six hundred.' So in Lat. *plus* is occasionally used without *quam*; the case following it being the same that precedes.

1252. Πορφυρίων] The giant, mentioned in Hor. *Od.* III. 4. 54, who 'gave Zeus quite enough to do.'

1257. ἀποσ.] Cf. above, v. 1032.

1258. εἰράξ π.] The exact derivation of these words separately is uncertain. εἰράξ is used by Homer for 'sideways.' Here the whole force seems to be 'out of the way! begone!'

1260, 1. οἰμοὶ κ.τ.λ.] 'O dear me! can't you find some younger man to burn to ashes?' No doubt this is said (as Bergler explains) in mockery of the terrors of the thunderbolts of Zeus. Dindorf thinks he is treating Iris as a coquette who is trying to inveigle him. *καταιθαλοῦν τῷ ἔρωτι.* Schol.

1262—66. These should correspond metrically with 1180—95 πόλεμος...περῶν. Meineke adds *ἀν* before *ἔτι* in v. 1265 to perfect this correspondence. It does not seem wanted for the sense: *μηδὲ πέμπειν* is the proper construction without *ἀν*.

1265, 6. μηδέ...καπνόν] Constr. μηδέ τινα βροτῶν (or βροτῶν) πέμ-  
πειν ἱερ. καπνὸν θεοῖσι τῆδε. 'We forbid mortals on the plain of earth  
from sending their sacrificial smoke to the gods this way (through our  
realm of air).' Or ἱερόθυτον might go with δάπεδον, but perhaps not so  
well.

1269. τὸν κήρυκα...εἰ] A mixed construction of τὸν κ. μὴ νοστήειν  
and εἰ ὁ κήρυξ μὴ νοστήσει. Cf. note on v. 652.

1271—1469.] The herald returns from earth, and reports that all  
men are delighted with the cloud-city and mad after bird-life, giving  
instances of their bird-fancying propensities; that they will shortly be  
there in crowds, wanting wings. Peisthetaerus sets about preparing  
feathers for them, with the help of a lazy slave, while the Chorus encour-  
age him and praise the new city. Then three persons come for wings:  
first a young man who wants to beat his father, who is furnished with  
wings and sent off as a cock, but recommended to turn his striking and  
pugnacious propensities to more worthy ends; then Cinesias, a dithy-  
rambic poet, who is ridiculed, but has to wait for his wings; then a  
sycophant, who after some dialogue, in which his rascality comes out,  
is finally whipped off.

1272. ὦ τρισμ.] Vulg. ὦ κλεινώτατ' ὦ σοφώτατ', with an awk-  
ward repetition of σοφώτατε. The Rav. MS. is authority for this τρι-  
μακάριε here instead of in the next line.

γλαφυρώτατε] 'Most polished, elegant, neat,' hence 'subtle, clever.'  
The Latin comic use of *graphicus* in expressions such as *graphicum  
furem, servum* seems analogous.

1273. ὦ κατ.] Out of breath with his list of epithets he says 'O  
give the word, help me, urge me on!' 'Suggere verba quibus te  
extollam.' Dind.

1275. οἱ π. λεφ] 'the assembled unanimous peoples of the earth.'

1278. φέρει] 2nd pers. mid. 'you win for yourself.'

1280. πρὶν μὲν κ.τ.λ.] Formerly there was a mania for imitating  
Spartan manners: their long hair, coarse diet, and staves. For Socrates'  
personal habits cf. *Nub.* 835, ὡν ὑπὸ φειδωλίας ἀπεκείρατ' οὔδεις πώποτ'  
οὐδ' ἠλείψατο οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος. Porson corrected σκυ-  
τάλι' ἐφόρουν το ἐσκυταλιοφόρουν, his note is 'ut uno verbo res significetur  
postulat orationis concinnitas.' The α in σκύταλον, σκυτάλη is  
short. L. and S. say that it is long here, reading σκυτάλι' ἐφόρουν  
νῦν δ' for σκ. ἐφ. νυι δ'.

1283. νῦν δ' ὑπ.] Now they change and are all for bird-life; the  
first thing they do in the morning is to fly ἐπὶ νομόν: a play on the  
double sense of νόμος law and νομός feeding; the Athenian φιλόδικον is  
pointed out, which the play of the *Wasps* especially satirizes. 'As we  
birds breakfast on the lawn, so they on law.'

1287. ἐπέτονθ'] The tense is changed from present (ποιούσιν) to  
imperfect, to describe that the people were taking to this mode of life  
at the time when the herald was there.

1288. *κατῆρον*] They flocked down to their law books, as we to our meadows. Something like *λειμώνας* in sense would be the natural word. And in the next line *ἐνέμοντο* keeps up the idea of birds feeding.

1291. *πολλοῖσιν*] Many men had birds' names. The reason or joke of these names or nicknames is now in many cases lost. The lame retail dealer called 'partridge' is (according to the scholiast) mentioned by others. 'To play partridge' is to deceive (see note above on v. 768), and this would suit a cheating dealer. Why Menippus was called 'swallow' may be left open. Opuntius, 'the crow blind of one eye,' is alluded to above, v. 153.

1295. *Φιλοκλέει*] A Philocles is mentioned at v. 282 in connection with the hoopoe. He was a poet (*Vesp.* 462), and not a good one (*Thesm.* 168, *αἰσχρὸς ὡν αἰσχρῶς ποιεῖ*), personally not handsome; and (the scholiast suggests) perhaps *ὀξεκέφαλος καὶ ὀρνιθώδης τὴν κεφαλῆν*. We may take either his lark-like head or his lark-like warbling (ironical), or both, as the reason of his name.

1296. *Λυκούργω*] An orator, perhaps of Egyptian extraction, perhaps long-legged. Chaerephon was a companion of Socrates, known to have been called *νυκτερίς* 'the bat,' which is unscientifically classed here as a bird. Syracosius, a chattering orator, therefore, 'a jay.'

1297. *Μειδίας*] A contemptible informer and rascal; like a quail perhaps, as being small and patiently taking the beatings that he got; since he is compared specially to a quail struck on the head by his master. The Athenians used to match quails together, strike their heads with a stick or with the forefinger, and the quail that flinched was considered beaten.

1299. *στυφοκόπου*] 'A striker with a stick (of quails).' Meineke reads *ὑπ' ὀρτυγοκόπου*, considering *ὑπὸ στυφοκ* a corruption. This is possible, only two letters being different. And the scholiast explains *ὀρτυγοκόπος*, but at the same time says that most copies read *στυφοκόπου*, where the *μ* is merely a corruption of late Greek writing.

1300—1303. No song was popular that had not in it something about birds' wings or feathers.

1306. *τρ. γαμψωνύχων*] A tragic-sounding hardly translateable periphrasis for 'claws.'

1307. *ἐποίκοις*] 'settlers, colonists;' the prep. *ἐπὶ* denotes the coming 'to' a new land; the *ἐποίκος* is then *μέτοικος* (cf. below, v. 1319) as having changed (*μετὰ*) his abode.

1309. *ἄρρ. κ. κοφ.*] 'hampers and baskets,' the former perhaps the larger.

1310. *ἐμπίπλη*] The scholiast remarks that these imperatives from verbs in *μ* (cf. v. 666, *ἐπιδικενυ*) are more Attic than those in *θ*.

1315. *τύχη κ.τ.λ.*] Meineke gives this to the Chorus. The correspondence of vv. 1313—1322 with 1325—1334 is thus made more perfect.

1316. *κατέχουσι*] 'prevail;' as rightly explained here by Dindorf. So in *Pac.* 945, *κατέχει πολέμου αθρα*; and in such phrases as *κληθῶν φήμη κατήχει*. Paley confirms the interpretation in the passage of the *Peace* above quoted, where some commentators go wrong.

1318. *τί γάρ*] 'What advantage does not our city offer to a μέτοικος?' The terms of praise that follow recall in some points Euripides' eulogium on Athens, *Med.* 822—845.

1323. *βλακικῶς*] Addressed to Manes, the slave who is bringing the baskets. The line is a dimeter iambic.

1325. *φερέτω κ.τ.λ.*] The Chorus join with P. in hurrying the slave, and tell P. to quicken his movements by beating.

1332. *μουσίχ' κ.τ.λ.*] The feathers of song-birds (the swan and the nightingale are suggested by the scholiast), of birds of omen (crows, eagles, etc.), and of sea-birds.

1333. *δπως*] *δρα δπως*, 'see that you suit your wings to your man.'

1335. *σὸ τοι*] P. is impatiently hurrying off to beat the servant, when the first new colonist comes, a young reprobate who wants to get rid of his father, being much of the spirit of Pheidippides in the *Clouds*, after his Socratic teaching.

1337. *γενοίμαν κ.τ.λ.*] Said to be from a chorus in the *Oenopameus* of Sophocles. Such wishes are common in the lyric strains of tragedy: *ε. γ.* Eurip. *Ηίρρ.* 732.

1338. *ὡς ἂν ποταθείην*] The optative with *ἂν* after *ὡς*, *δπως* is not according to Attic usage. But *δπως ἂν ἀπολισθάνοι* stands in Thuc. VII. 65. *ἀμφοταθείην = ἀναποταθείην* has been ingeniously proposed here by Shilleto.

*ἀτρ.*] *Sc. ἄλδς*, which in Homer constantly occurs with this epithet. Meineke puts a lacuna after *ὑπὲρ*, thinking *αἰθέρος* or *ἄερος* has been lost.

1340. *ψευδαγγελῆς εἰν'*] Bentley's *ψευδαγγελήσεω* is very neat, whether right or not.

1342. *αἰβοῖ*] *οὐ μόνον ἐπὶ σχετλιασμοῦ ἀλλὰ καὶ ἐπὶ ἡδονῆς, ὡς καὶ νῦν*. Schol. Perhaps it is a sort of exclamation of relief at getting away from the cares of earth to bird-land. Cf. above, v. 610. In *Pac.* 1066 it seems a sort of laughing chuckle. For its common use cf. *Ach.* 189, *Eq.* 891, etc.

1343. *ἐρῶ...νόμων*] Thought by the scholiast to be an interpolation.

*νόμων*] The young man means *νόμων*, 'laws.' In P.'s remark both senses (of *νόμοι* and *νομοί*) may be suggested. See above, on v. 1287.

1347. *μάλιστα*] especially your law or custom which makes it honourable for a young bird to fight with its father. 'Why truly, yes! we esteem it a point of valour in a chicken if he clapper-claws the old cock.' Frere.



1352. πᾶν' ἔχει] He wants to throttle off his old father and have all the property. But stop, says P., though we like to see sons prove their mettle by rough play even at their fathers' cost, we have other laws compelling the young to support the old.

1354. κύρβισον] 'pillars.' The κύρβις was a triangular pyramid, turning on a pivot, with the laws written on its sides. Another term for similar statute-pillars was ἄξων; but acc. to some the κύρβις was triangular, the ἄξων square. Storks were said to be remarkable for filial affection. Aristotle mentions this of them and of bee-eaters: *περὶ μὲν οὖν τῶν πελαργῶν ὅτι ἀντεκρέφονται θρυλεῖται παρὰ πολλοῖς· φασι δὲ τινες καὶ τοὺς μέροπας αὐτὸ τοῦτο ποιεῖν, καὶ ἀντεκρέφεσθαι ὑπὸ τῶν ἐγγόνων, οὐ μόνον γηράσκοντας ἀλλὰ καὶ εὐθὺς ἕταν οἱοί τ' ὡσεὶ τῶν δὲ πατέρα καὶ τὴν μητέρα μένειν ἔνδον.* *H. A. IX. 13. 1.*

1358. ἀπέλαυσα κ.τ.λ.] 'A pretty thing then I have made of it by coming here.' The ἀν, retained by Dindorf, is not very suitable to the sense: 'A pretty thing I should have made of it.' τὰρα might easily become τὰρ ἀν before νῆ by a copyist's error.

1359. καὶ] 'even.' So far from getting rid of my father I must keep him as well as myself.

1360. οὐδέν γ'] Dindorf supplies βροσκήτειον, 'you need not support him.' Perhaps ἀπέλαυσας is rather to be supplied. The young man means by ἀπέλαυσα, 'I have made a pretty mess of it.' P. answers: 'No you have not: for as you came in friendly simplicity, we'll feather you as an orphan bird; you shall fend for yourself, without your father, live and let live.'

1361. ὀρφανόν] Frere observes that the sons of citizens slain were publicly presented with a suit of armour. The young fellow had come to be made a cock, because young cocks maltreat their fathers (cf. *Nub.* 1426); and he is now furnished with a cock's wings, crest and spur, but told to leave his father alone and turn his fighting propensities to better account. The wings, spur and crest seem to represent shield, sword and helmet.

1369. τὰπὶ Θράκης] Where important military operations were going on. Those mentioned by Thuc. VII. 9 were at this time.

1373. ἀναπέτομαι] Cinesias, a dithyrambic poet, comes in; who is often ridiculed by Aristophanes. He was a Theban, of light slender person (cf. *Ran.* 1437). The clouds are naturally the happy hunting grounds of dithyrambists (cf. *Nub.* 333, *Pac.* 829); therefore Cinesias wants wings to pursue his art the better.

1374. πέτομαι κ.τ.λ.] Connect this line with v. 1376, 'I fly now to one, now to another path of song, with fearless mind and body following some new course.' Supply ὄδον to νέαν. Meineke with Hermann reads φρενὸς ὁμματι γενέαν. It is not intended to be much other than nonsense any way.

1375. τοῦτ' κ.τ.λ.] This creature wants a whole cargo of wings, because of his ἀναπέτομαι, πτερύγεσσι, πέτομαι.

1378. φιλύρινον] 'light as linden wood,' or 'pale.' Another explanation (from Athenaeus) is that Cinesias wore a kind of stays of linden wood.

1379. τί δεύρο] 'Why come you circling hither with limping foot?' Perhaps Cinesias was really lame.

1385. ἀεροδονήτους...άν.] 'air-tossed and snow-beaten preludes.' So in *Rac.* 829 the dithyrambists' souls, ξυνελέγοντ' ἀναβολὰς ποτώμεναι τὰς εὐδιαεριαιβερνηχέτους τινας.

1387. κρέματα...ή τέχνη] Cf. *Nub.* 331, πλείστους αὐται (νεφέλαι) βόσκουσι σοφιστὰς κυκλίων τε χορῶν ἄσματοκάμπτας ἄνδρας μετεωροφένεακας. Note the force of μέν οὖν, 'Nay our whole art hangs upon the clouds.' These particles convey more than a simple assent.

1388. τῶν δ.] All the most brilliant dithyrambic inspirations are misty, murky, dark-gleaming, high-flown things from the clouds. A specimen is to be forced on P., which he in vain declines.

1393. εἰθωλα] Apparently in apposition to ἀέρα and governed by δειμν.

1395. ὄσπ] 'easy there!' Cf. *Ran.* 180, ὄσπ παραβαλοῦ. It is a rowing term, κελευσμα καταπαδόν τὴν κωπηλασίαν.

1396. ἀλάδρομον] Equally nonsense, however derived; as the scholiast saw. Meineke reads ἀλάδε δρόμον, 'bounding on my course seawards.'

1397. καταπαύσω] P. here gets behind him with a pair of wings to give him a flap, which comes just as he has got to the end of v. 1400.

1401. χαριεντά γ'] 'A pretty and neat joke indeed!' this he says surprised and half-offended. P. rejoins, 'Why you like to be wing-wafted, don't you?' referring to his words at v. 1390. Then Cinesias standing on his dignity says, 'What! these jokes played on me, the dithyrambic poet whom all the tribes fight for the honour of possessing?'

1405. βούλει κ.τ.λ.] 'Would you like them to stay with us and instruct a bird chorus, one of the Cecropian tribe, for Leotrophides?' Leotrophides is said by the scholiast to have been thin and slender like Cinesias, and to have been of the Cecropian tribe. Some think we should read κερκωπίδα φυλήν, 'a long-tailed chorus,' with a punning allusion to the Cecropian tribe. Kock proposes Κρεκοπίδα from the bird κρέξ with a pun on Κεκοπίδα. κέρκος is, he says, not Attic for a bird's tail, though Aristotle uses it. Some pun in the word there is no doubt: but what it is we cannot be sure. It is not very clear what Leotrophides has to do with it; perhaps he was a dithyrambic poet. The general sense seems: If you must teach a chorus, we can find you here a chorus of birds whose notes will suit your flighty style.

1407. δῆλος εἰ] Sc. καταγελῶν. Cinesias, however, refuses to go till he gets his wings, but the entry of the informer claims P.'s attention.

1410. ὄρνιθες τίνες] The scholiast quotes from Alcaeus: ὄρνιθες τίνες οἶδε; ὠκεανῶ γὰρ ἀπὸ περάτων ἦλθον, πανέλοπες ποικιλόδεροι ταυνοσίπτεροι. Dindorf and Meineke, for no apparent reason, edit ὄρνιθές

*times*. The interrogative seems better. The first thing that strikes the informer is that the birds 'have nothing' that he can get out of them by his trade.

1413. *τουτί τ. κ.*] 'This troublesome task' of serving out wings is no slight one. *ἐξεργήγορον*, 'rises up, presents itself.'

1415. *μάλ' αἰθίς*] 'Again I say;' calling the swallow's attention again.

1416. *ἐς θολμάτιον*] He must be calling for the swallow because he wants the warmth of spring, if we may judge from his thin, threadbare cloak; and indeed he needs a spring of many swallow warmth, not only that which one swallow makes (*μία χειλιδῶν ἔαρ οὐ ποιεῖ*). Also his coat was in strips and many-coloured patches.

1418. *τίς*] He now comes within hail of P., and pompously makes his demand.

1421. *εὐθὺ Πελλήνης*] 'Straight off for Pellene,' famous for flannel stuffs, which were given as prizes in the games there. Pindar mentions this in *Ol. IX. 146*, *ψυχρῶν ὀπὸτ' εὐδιανὸν φάρμακον αὐρῶν Πελλάνῃ φέρε*.

1422. *κλητήρ ν.*] 'A summoner for the islands;' one who summons islanders to trial, on false, trivial charges (*συκοφάντης, πραγματοδίφης*). P. pretends at first to admire his trade, and draws him on to explain his whole system of rascality, venturing to suggest that there might be honester callings.

1426. *ὑπὸ πτ.*] 'How will you summon more cleverly for having wings? Well, I shall not; but I shall get to my destination and back more safely and expeditiously.' *μὰ Δι'* ἀλλὰ is perhaps a more direct answer to *ὑπὸ πτερίγων τι* as it is in Bekker's text. But *τί προσκ.* is almost equivalent to *οὐδὲν προσκ.*

1429. *ἀνθ' ἔρματος*] It was believed that cranes ballasted themselves with stones. So Virgil, *Georg. IV. 195*, says of bees 'saepe lapillos, ut cymbae instabiles fluctu jactante saburram, tollunt; his sese per inania nubila librant.' Cf. above, v. 1137.

1431. *νεαρίας ἄν*] 'a fine able young fellow like you;' so below, *ἀνδρα τοσοῦτον*, 'a man of your inches.'

1432. *τί πάθω;*] 'what am I to do?' *σκάπτει* represents hard bodily work. The steward's excuse (*S. Luke xvi.*) *σκάπτει οὐκ ἰσχύω* will occur to all.

1436. *ὦ δαιμόνιε*] The informer gets impatient, but P. goes on to puzzle him with assurances that he is in a certain way winging, feathering, or inciting him for a better employment. This sense of *περοῦσθαι* was evidently common at Athens. Cf. note on *Ach. 988*.

1438. *λόγους ἀναπτ.*] The Homeric *ἔρεα πτερόεντα* is recalled by this association of words and wings, though the sense seems quite different, the older poet's idea being that the thought embodied in a word took wings and flew away when once past the 'door of the lips' (*ἔρκος ὀδόντων*); whereas this new fashionable use of *περοῦσθαι, πεποτῆσθαι* was that words had a raising, buoying force.

1441. *μειρακίαις*] Meineke alters this to *φυλέταις*, because old men in the barbers' shops were more likely to be talking to old cronies than to young men. The same objection had occurred to Dindorf, but he ends by supposing that some young men might chance to be there. M.'s change seems an improvement; and *μειρακίαις* with *μειράκιον* in the next line is awkward; but it is not easy to see how the better reading could have been corrupted into the worse.

1442. *Δαιτρέφης*] A wealthy man, raised to be phylarch and hipparch: cf. above, v. 799. The horsey mania was prevalent at Athens, as is shewn in the play of the *Clouds* in the case of Phidippides.

1444. *ὁ δὲ τις*] Another father says that his son is all on the wing and flutter for tragedy.

1446—50. *λόγοισι... νόμιμον*] The informer hardly understands P.'s explanation of this metaphorical *πτέρωσις*; but when he comes to the plain question of changing his trade, he says downright *οὐ βούλομαι*.

1451. *τὸ γένος οὐ κ.*] A curious instance of pride in an unworthy calling is given by Hunter in his *Annals of Rural Bengal*, p. 72, where a Thug defends his murdering trade: 'I am a Thug of the royal records; I and my fathers have been Thugs for twenty generations; I have always followed the trade of my ancestors.'

1455. *καλεσάμενος κ.τ.λ.*] Having served the summons on them to come to Athens and be tried, and then having laid charges against them at Athens (*ἐγκεκληκῶς ἐνθαδὶ*) the informer would fly back again there (to the island) and seize the property of the victim as confiscate, he being condemned before he had had time to come to Athens for trial.

1456. *κᾶτ' ἀδ*] Dobree followed by Meineke reads *κατ' ἀδ π., ἰ.ε. καταπέτωμαι ἀδ*. Dindorf says '*alterum κᾶτα redundat, ut saepius.*' The *καί* with *εἶτα* is often redundant or hardly translatable; the *εἶτα* must have its proper force. 'Having summoned the foreigner and then having accused him here at home, I then whisk back to his place.'

1457. *ὠφλήκη*] Give full force to the tense, 'that he may already have been cast in the suit.'

1459. *ὁ μὲν κ.τ.λ.*] 'While he is sailing hither, you are flying to his place.'

1461. *βέμβικος*] 'a whipping-top:' the word at once gives a chance for P. to produce a double whip, such as is said to have been used in Corcyra to keep in order that turbulent people; with which he makes the informer spin off in double-quick time.

1467. *ἀπολ.*] *ἀποχωρήσεις* Schol., but one of the derivations that follow seems of no value: *ἐς Διβύην ἀποφθερεῖ*. Nor is any that the lexicons give satisfactory.

1468. *στρεψοδ.*] 'Pettifoggicorascalities,' Frere. With the driving off of this fellow ends this scene. P. and the attendant remove the feathers, and the Chorus sing an interlude.

1470—1493.] The strophe is a fanciful description of Cleonymus the coward as a strange tree, that shot forth and bore a certain kind of

fruit in spring, but in rough weather shed its shield-like leaves. The antistrophe a mysterious account of a place (some well-known tavern); whence it was not safe to return at dusk, for the heroes with whom you had been feasting turned footpads and robbed you.

1473. δένδρον] Cleonymus was tall.

1474. καρδίας ἀπ.] Cardia was the name of a town in Thrace; but this is to mean also that Cleonymus had no heart, was a coward.

1478. ἡρος] In fine spring weather, i.e. time of peace: opposed to χειμῶνος wintry time of war.

1479. συκοφαντεῖ] By its derivation this almost means 'bears figs.' Cleonymus acted as an informer; and flourished as such in favourable times. Aristophanes is constantly punning on σῦκον, συκοφαντεῖν.

1481. ἀσπίδας] 'its broad leaves;' but with reference to Cleonymus throwing away his shield.

1482. πρὸς αὐτῷ τ. σ.] 'Close upon the realms of darkness in a dreary wilderness lacking candle-light,' λυχνῶν ἐρ. is a parody on the common phrase Σκυθῶν ἐρημία. All this is to define comically the locality, as above was καρδίας ἀπ.

1485. ἤρωσιν] Such as Orestes, who were harmless till the night came. Cf. *Ach.* 1166 for Orestes.

1492. πηγῆσι] It was believed that those who met with a hero or demigod after dark might be stricken with palsy or some harm. Here, of course, it means that the robber Orestes would strike them down and strip them.

1494—1551.] The effect of the new bird-city on men having been shewn, that on the gods is now the subject of a scene, in which Prometheus comes to betray their weakness, and tells how they being starved out are going to send an embassy to treat for conditions. He advises Peisthetaerus to stipulate for the Birds having the sovereignty and for Basilea as his own wife.

1494. οἰμοί] Prometheus is in great fear, and muffled up, lest Zeus may see him.

1498. πηρικ' He asks the exact time, perhaps to know how the clouds are, whether Zeus is likely to see him, as he asks below 'what Zeus is doing.'

1500. βουλυγῆς] The time described by Milton, 'what time the laboured ox in his loose traces from the furrow came.'

1501. τί γὰρ κ.τ.λ.] What kind of weather is it? clear or cloudy?

1503. οὔτω] 'Then, if that be so.' He somehow interprets P.'s οἴμωζε μεγάλη' as an answer that it was cloudy; or P. makes some threatening gesture, which moves him to say, 'Oh! well, if you come to that, I will unveil.'

1508. σκιάδειον] There is something ludicrous in his hiding himself from the divine eye by a parasol. A parasol was carried behind the κνηφόρος in processions.

1514. ἀπόωλεν...ἀπώλετο] 'Zeus is gone, undone. About what time did he die?' P. seems to take ἀπόωλεν most literally, and coolly asks the time of Zeus' demise. The phrase *πηνικ' ἄττα* only occurs here, and is quoted by Harpocration as used again by Aristophanes. It may not be strictly correct thus to join ἄττα with an adverb, but it does not seem unnatural as a colloquialism. *ποῖ' ἄττα* 'what sort of things' is good Greek, and the transition to *πηνικ' ἄττα* 'at what sort of time, about when' is not so very difficult.

1519. Θεσμοφορίοις] There was a fast on one of the five days of the Thesmophoria. Cf. *Thesm.* 949, 984.

1520. βάρβαροι] As there were barbarian tribes further up inland and northwards, reckoning from Greece, so barbarian gods are imagined ἀνωθεν.

1521. κερκίγotes] 'gibbering' as Triballus does presently. *eis tēn ἀσάφειαν τῆς φωνῆς αὐτῶν*. Schol.

1523. τὰμπόρι' ἀν.] Demosthenes describes the opposite (*Olynth. II.*) *κεκλεισμένων τῶν ἐμπορίων διὰ τὸν πόλεμον*.

1524. εἰσάγοιτο] Incorrect sequence of tense after *φασί, παρέξει*. Cf. *Ran.* 24, *τούτον δ' ὀχῶ ἵνα μὴ ταλαιπωροῖτο*. This last is explained generally by saying that a past intention is implied, which accounts for ἵνα with optative. We can hardly apply this in the present passage.

1526. οὐ γὰρ κ.τ.λ.] 'Of course there must be barbarian gods: else how would Execestides the foreigner find a tutelar family god?' Every true Athenian was bound to prove his descent and to have an Ἀπόλλων πατρώος. Execestides, whom we have twice before in this play (v. 11 and 764) seen noted as of foreign extraction, must get his πατρώος from foreign gods.

1529. Τριβαλλοί] A real name of a Thracian tribe. *Thuc.* II. 96.

1530. τούπτρι.] The imprecation *ἐπιτριβέλης* comes from their name.

1536. βασίλειαν] Proparoxytone, last a short (see next line), 'queen.' *βασίλεια*, 'kingdom.'

1538. ταμείει] Basilea, a daughter of Zeus according to some, keeps the key of the lightning closet and everything else. For *ταμείει* some editions and MS. Rav. *κεραμεύει* 'manufactures.' This trenches on the work of Vulcan, and I cannot with Dindorf think *κεραμεύει* 'festivus.' Nor does it suit the other things that follow.

1541. λοιδορίαν] Probably to represent *ρητορικὴν*, of which it was a large part. First are mentioned generally blessings, wise policy, law, order; then things that touch Athens especially: docks, rhetorical invective, paymaster and fees—over all which Basilea is supreme.

*κωλαγρέτην*] Cf. *Vesp.* 724. She is *ταμίς* over the *κωλαγρέτης*. It would have been more simple to call her a female *κωλαγρέτης*.

1545. ἀνθ. εθνους] As was shewn by his giving fire to men. Aeschylus speaks of Prometheus' *φιλάνθρωπος τρόπος*, *Pr. Vinc.* II, 28.

1546. ἀπάνθρακίζομεν] He comically mentions one of the smallest

everyday uses of fire. In tragedy it is said more loftily *παντέχρου πυρός σέλας θηητοῖσι κλέψις ὤπασεν*. Baking on the charcoal, esp. small fish, was a favourite practice: cf. *Ach.* 670, *Vesp.* 1127 for *ἐπανθρακίδες*.

1547. *μισῶ*] Cf. Aesch. *Pr. Vinc.* 974, *ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς*. In the next line *θεομοσῆς* includes both act. and pass. meaning; but Prometheus takes it only in the active sense.

1549. *Τίμων*] 'A very Timon,' hating my brother gods as he did his brother men.

1552. *δίφρον*] A chair also was carried behind the *καθηφόρος*.

1553—1564.] A mysterious description by the Chorus of another wonder that they have seen: a lake where Socrates acts as guide of the souls: to which Pisander came to seek his soul or spirit, and after a curious sacrifice only brought up the spirit of the pallid Chaerephon. Wieland thinks that this strophe refers to some remarkable occurrence of which we know nothing. It certainly is rather pointless as a whole.

1553. *Σκιάποσῳ*] The habitat of this Shadow-foot tribe is placed by some in Libya. The lake of the great unwashed naturally has Socrates for *ψυχαγωγός*.

1556. *Πεισανδρός*] Like another Ulysses he came to call up and see a spirit, viz. his own, which as a coward he had lost. Cf. *Pac.* 396, *Lys.* 490.

1559. *κάμηλον*] In place of the sheep that Ulysses sacrificed (*Od.* xi. 35) he slew a camel as 'a sort of lamb.'

1561. *ἀπῆλθε*] 'Withdrew,' as Ulysses did, and sat some way off: *Od.* xi. 49, 82.

1562. *ἀνῆλθ'*] Up came by way of ghost the pale Chaerephon; for whose appearance cf. *Nub.* 504, *Vesp.* 1412.

1563. *λαῖμα*] A doubtful word, where there seems no necessity for any pun, as L. and S. suggest, on *λαίμυς*. Meineke follows Bentley and reads *λαῖγμα*, said to be *πέμματα λερά, ἀπάργματα*. In the *Odyssey* the ghosts come up after the blood; and this seems to be meant here too. Might we not conjecture *τὸδ' αἶμα* or *τὸ γ' αἶμα*?

1564. *Χαιρεφῶν ἡ ν.*] Cf. above, v. 1296.

1565—1693.] The embassy of which Prometheus had spoken now comes: Poseidon, Hercules, and a barbarous Triballian god. Poseidon has much ado to keep his colleagues in order. They find Peisthetaerus engaged in preparing for a feast. Poseidon declares the wish of the gods for peace. Peisthetaerus says that the birds must have the sovereignty; to which terms Hercules consents, bribed by the offer of a supper; so does Triballus; and even Poseidon is made to see what a help the birds might be to the gods. P. then stipulates for the hand of Basilea, which Poseidon is for refusing, but Hercules is won over. Triballus votes with him, and so Poseidon has to give in, and they go to heaven to fetch the bride. The whole scene seems intended to shew how, in a political matter, two blockheads, cunningly worked upon by a clever opponent, may outvote the wiser one and spoil the whole negotiation.

1567. οὗτος] To Triballus, who wears his mantle awkwardly. The scholiast says ὡσπερ οἱ Θράκες.

1569. Λαισσοδίας] There was a man of the name, Thuc. vi. 105; but there is allusion to λαιός, because he wore his cloak on the left side: also the word seems to be abusive in other ways.

1570. δημοκρατία] A complaint of what democracy is bringing them to, which, though in Poseidon's mouth, about expresses the poet's feeling about the state of things at Athens. Cf. Ach. 598—606, for his disgust at those elected to offices of state.

1572. ξεῖς δ.] Triballus roughly refuses to be put right: so Poseidon gives him up, and turns to Hercules, who would treat their enemies as he did the serpents.

1578. διπλ. μάλλον κ.τ.λ.] 'All's one for that. I'd like to throttle him.' No logic of course is to be sought in Hercules' reasoning.

1579. τυρόκηστω κ.τ.λ.] They approach P., who is giving these orders to attendants.

1581. τὸν ἄνδρα κ.τ.λ.] Poseidon opens his message with due form, heedless of the by-play between P. and Hercules. P. says nothing to Poseidon till v. 1596.

1582. ἐπικνωῶ] 1st sing. pres. act. Cf. v. 533, ἐπικνωῶσιν. It seems, however, to be said hardly to Poseidon, unless as a sort of 'Oh, I'm busy; I can't attend to you.' The scholiasts took it to be imperat. middle, addressed to the servant, explaining it by ἐπίτριβε, or else they read ἐπικνη = ἐπικναε.

1584. ἔπαν. τοῖς δ. ὀρνέοις] A mimicry of Athenian terms, 'rising up against the democracy' being a great crime. For this certain birds 'were adjudged criminals (ἔδοξαν ἀδικεῖν),' and therefore killed, and to be eaten.

1586. ὦ χαῖρ'] 'Only now seeing, or pretending to see, Hercules. And upon Poseidon's continuing he goes back to his cooking.

1590. καὶ μὴν...πρέπει] Hercules is often brought on as a glutton to raise a laugh. He appreciates the fact that the flesh of birds should be served with plenty of oil, λιπαρ' εἶναι πρέπει; and says this οἰκείως τῇ γαστρίμαργιᾷ. Schol.

1593. τέλμασιν] 'pools' or 'tanks.' Plato (*Phaedo*, 109 B) speaks of περὶ τέλμα μύρμηκας ἢ βατράχους.

1594. ἀλκυονίδας ἡμ.] 'halcyon days' when (as Milton says) 'birds of calm sit brooding on the charmed wave.' Cf. Theocr. VII. 57.

1596. οὐτε...νὺν τε] This sequence οὐτε...τε is common, esp. in Thucydides; the negation of the first followed by the affirmation of the second. It is almost unavoidable to translate by 'not.....but.'

1598. ἀλλὰ νῦν] 'even now, now at least if not before.'

1601. κἄν δ.] 'And if we make peace on these terms I invite the ambassadors.' κἄν for καὶ is Seager's correction, removing the full stop after διαλλαττώμεθα. The common text would be 'and let us make



peace;’ rather an abrupt use of the subj. mood in such a clause. Then *ἐπι ταῖσδε* is to be taken with what follows.

1603. *ἐμοί*] Hercules is won easily by promise of a dinner. Aristophanes takes credit to himself (*Vesp.* 60, *Pac.* 741) for not bringing on a hungry Hercules. When he does so, as here and in the *Frogs*, he is probably laughing at Euripides.

1606. *ἀληθεῖς*] Say you so? do you really take it in that way? *ἰ.ε.* do you suppose that the recovery of power by the birds will hurt the gods? Why, it will be the very best thing for them.

1611. *τὸν κ. καὶ τὸν Δία*] Men would, he supposes, couple a bird with a god in their oaths; and the bird will be better able than the god is now to look after the offender.

1615. *ναβαισατρεῦ*] Meant to include *ναί* or *νῆ* by way of assent; but of course it is partly unintelligible gibberish, as below *vv.* 1628, 1678. Cf. *Ach.* 100. The next line *ὄρα; ἐπαυεῖ* shews that it is to sound like assent: if so, of course *να* is *ναί*. Since I wrote this, a friend suggests that in *βαισατρεῦ* lurks some Thracian name of a deity, probably of the Triballian. Thus he would swear by himself, as did Poseidon above.

1620. *μενετοί θ.*] ‘The gods can wait, are long-suffering.’ To *μάποδιδῶ* (*μη ἀποδ.*) carry on the *έναν*.

*μισητίαν*] ‘In his greed, through greediness.’ Dindorf, however, reading *μισητιαν*, explains it as *ἀφθόνως* ‘abundantly,’ the accusative being taken to mean ‘usque ad nauseam.’

1622. *διαριθμῶν*] When such a man is like the king ‘in the counting-house, counting out his money,’ a kite is to come and peck up the money due, or to take the worth of it in his clothes.

1628. *οὐμῶν γε δοκέει*] ‘Do you want to come to utter grief?’ threatening him. He ought simply to have asked him *δοκέει σοι συνθέσθαι*; as the scholiast says, but strong language and threatening gesture are used as most effective on a barbarian. The reply perhaps was a retorted threat ‘I will beat you’ (*σοῦ...βακτηρίῳ κρούσω*).

1631. *οὗτος*] To Peisthetaerus. The last few lines have been between the three ambassadors.

1632. *οὐ μνήσθην*] ‘which I now remember.’

1634. *Βασιλειαν*] As she kept the lightnings, etc., her being given up seems to have struck Poseidon as quite different from a nominal sovereignty being conceded; so he says, ‘You don’t really want peace, when you make such an unreasonable demand as that.’

1636. *ὄλιγον μοι μέλει*] Cf. *Eg.* 1195, *ὄλιγον μοι μέλει, ἐκεῖνοι γὰρ εἰς ἐμ’ ἔρχονται*. So P. here affects indifference, and turns to his cooking again, by which *πάλιν ἐρεθίζει τὸν Ἡρακλέα*. Schol.

1638. *ἀνθρώπων*] So to Dionysus in *Ran.* 1472, *τί δέδρακας ὦ μαρώτατ’ ἀνθρώπων*; There is a comical forgetfulness of the non-humanity of the gods. So below we have *ἦν ἀποθάνη ὁ Ζεὺς*.

1641. ψῆζ' ὧ οἰζυρέ. You are being deceived and ruining yourself, giving away your own heritage.

1647. δεύρ'] He takes Hercules apart from his uncle Poseidon.

1648. διαβάλλεται] Cf. Plat. *Phaedr.* 255 A, ἐὰν ἄρα καὶ ἐν τῷ πρόσθεν διαβεβλημένος ᾖ, 'if he have been deceived.' Here the middle voice is active in sense, 'your uncle is deceiving you;' you cannot give up what will never come to you in any case, you being illegitimate.

1652. ξ. γυναικός] Of Alcmena, not of Juno the lawful wife.

1653. ἐπικληρον] An ἐπίκλ. was a daughter sole heiress to her father, and therefore, of course, without legitimate brothers. As for Vulcan, Dindorf says 'Jupiter ipse repudiaverat.' Any way he is not to count. The argument of P. seems to assume the fact that Athena was ἐπικληρος, perhaps, as the scholiast says, in compliment to her as patroness of Athens.

1655. τί δ', ἦν κ.τ.λ.] But yet Zeus may give me the property on his death-bed, as bastard's portion. No, the law will not allow it, says P.; and then Poseidon, as next of kin, will claim to inherit. The scholiast says there was a limit (five minae) to the amount that could be given to a bastard.

1657. ἐπαίρει] 'Lifts you, buoys you up by this hope,' and incites you to reject peace. Cf. *Nub.* 42, ἦτις με γῆμαι πῆρε τὴν σὴν μητέρα.

1658. ἀνθέξεται σου κ.τ.λ.] Dindorf makes σου depend on ἀντί in ἀνθέξ., 'he will seize or claim against you.' But numerous passages shew that ἀντέχεσθαι (like ἀντιλαμβάνεσθαι) with genitive means 'to cling to, fasten on to, lay hold of.' The fact is the ἀντί gives the notion 'close against, on the face of.' σου is governed by the whole meaning of the verb 'will claim from you.'

1661. νόθω κ.τ.λ.] Solon's law is divided into three lines, not proper iambs. The infinitives εἶναι, μετεῖναι depend on δέδοκται or some such word.

1666. τοῖς ἐγγ.] 'The next of kin take their share of the property,' which would here be the brother of Zeus.

1669. φράτερας] Every Athenian citizen on coming of age was enrolled in a φράτρα or clan.

1671. αἰκίαν βλ.] 'Looking assault and battery,' as βλ. νάπτω, etc.

1672. καταστήσω...παρέξω] To avoid the asyndeton M. reads καταστήσας.

1673. δ. γάλα] Cf. *Vesp.* 508 for this proverbial delicacy. The birds should certainly be able to give it.

1677. πᾶν τὸ π.] The barbarian has the decisive vote, and what he says now seems to approach nearer to Greek than his former utterances. It seems to be καλὴν κόρην καὶ μεγάλην βασιλείαν ὄρῃσι παραδίδομι.

1681. βαβράζει γ'] Nothing could be made out of vulg. βαλλζειν. It has been variously corrected: βαβάζει γ', τιτυβίζει γ', βαύζει γ'. Some word meaning 'chatters, twitters' is wanted. 'He does not say we are

to give it up, except so far as chattering like a swallow means that.' Cf. *Eg.* 185, μῶν ἐκ καλῶν εἰ κάγαθῶν; Δ. μὰ τοὺς θεοὺς, εἰ μὴ 'κ ποτηρίων γ'.

1682. οὐκοῦν κ.τ.λ.] 'Well, he says that you are to give it up to the swallows, *i.e.* the birds,' and therefore he may well speak in swallow language. This seems to be the connection and argument.

1685. σὺ] Peisthetaerus.

1688. οἰτοῖ] The birds who had been put to death for rebellion.

1689. βούλεσθε κ.τ.λ.] Hercules makes a kind offer to stay and be cook, which Poseidon sternly negatives.

1691. τὰ κρέα;] Most MSS. have σὺ τὰ κρέα. Some omit τὰ rather than σὺ. And perhaps the pronoun is rather wanted. 'What! you stay here and roost! you greedy glutton!'

1692. διετέθην] 'I should have been in good case, should have enjoyed myself,' spoken rather to the audience than to Poseidon. The passive διατεθῆναι = διακείσθαι. There is, however, a neatness in Meineke's (Hamaker's) διετίθην, 'I should have disposed of it, managed it, well,' by which Hercules means that he would eat the meat.

1694—1705.] While the last scene is preparing, the Chorus indulge in another fanciful description of wonders in an unknown land; ridiculing the professors of rhetoric, who reap their harvest with their tongues.

1694. Φαναῖσι] Phanae was a promontory and port of Chios (*Thuc.* VIII. 24); but there is reference to φαίνειν 'to inform,' a pun of which Ar. never tires.

1695. πρὸς τῇ Κλεψύδρῃ] 'By the ebbing well,' which was in the acropolis at Athens. At the same time κλ. means the water-clock by which speakers were timed.

ἐγγλωττογαστόρων] As χειρογαστωρ is one whose hands feed him, so ἐγγλ. is one whose tongue does so.

1697. οἱ κ.τ.λ.] 'Whose sowing, reaping, vintage, and fig-gathering is all by their tongues.' σκ. with reference to συκοφαντία.

1701. Γοργίαί] Gorgias the Leontine was the well-known rhetorician who gives the name to a dialogue of Plato. Philippus was a ῥήτωρ ἄλλος. In *Vesp.* 421 Philippus is called ὁ Γοργίου; perhaps as a pupil of Gorgias, Gorgias' son in the art of rhetoric.

1705. ἡ γλ. χ. τ.] The tongue was cut and severed from the rest of the victim; cf. *Pac.* 1060. This custom is here described as derived from these glib-tongued gentlemen. From the fact that their tongue is their most profitable member, in Attica special honour is paid to the tongue even in sacrifices.

1706—66.] The play ends with a bridal festival, much as do the *Acharnians* and the *Peace*. A messenger announces the approach of Peisthetaerus in splendour, the Chorus sing a sort of epithalamium, and they all retire in joyful procession.

1706. μείζω λ.] sc. πρᾶττοντες ἀγαθά, 'ye that prosper beyond

what words can tell.' The messenger speaks after the manner of a tragic ἀγγελος.

1709. προσέρχεται κ.τ.λ.] The order is *προσ. χρυσανυγεί δόμω οἶος οὐδὲ ἀστὴρ παμφαῆς ἰδεῖν ἔλαμψε*, according to Dindorf. And indeed *ἔλαμψε χρ. δόμω* is hardly sense; but the Latin version in Bekker's edition translates it 'fulsit in auro, splendente domo.' Peisthetaerus comes to his golden-gleaming palace himself a bright star. Meineke reads *οὐδὲ...οὐδ'* in vv. 1709, 1711: 'not even...nor yet.' With *οὔτε...οὐθ'*, 'neither...nor,' the construction would have been complete at *σέλας*, or at *ἐξέλαμψε*, and *τοιούτων* is then superfluous; 'he comes shining as neither star ever shone, nor sun.' And *οἶον* may be exclamatory, 'how, see how he comes!' The common reading gives *οἶον δ' ἐρχεται*. The Rav. MS. *ἔνδον*, which Dindorf in his note prefers. With Meineke's reading it is of course 'nor does the sun shine so as he (does who) comes,' *τοιούτων οἶον*.

1713. οὐ φάτων λ.] 'unutterable in words;' Milton's 'unexpressive.'

1715. δσμῆ...θέαμα] Purposely confused metaphor: cf. Aesch. *Prom. Vincit.* 115, *τίς ὀσμὰ προσέπτα μ' ἀφεγγής*; Arist. may be meaning a parody on this or other tragic passages with his 'fragrance undefined that penetrates the depth of heaven's concave, a beauteous sight.'

1717. αἶθραι δ.] Order of constr. *αἶθραι διαψ. πλ. κ. θ.* 'the gentle breezes waft away the wreath of smoke that rises from the incense.'

1720. ἀναγε κ.τ.λ.] A request preparatory to their dance. Aethnaeus LXIV. p. 662 says *ὅταν δὲ κατὰ μέσην τὴν δρχηστραν γένωται ἐπιστρέφουσιν εἰς τὸ θέατρον λέγοντες ἀνάγετε, εὐρυχωρίαν ποιεῖτε τῷ θεῷ*. The whole phrase seems merely to be an order to the dancers to arrange themselves properly, 'lead up, stand apart, range up, clear the way.' In *Vesp.* 1326, Philocleon comes in with *ἀνεχε πάρεχε*, where there is a supposed allusion to Eur. *Troad.* 308, *Cycl.* 302.

1724. φεῦ] In admiration: 'Oh! what beauty of youthful prime!' As far as v. 1730, the anapaests are an introduction to a bridal song, of which Frere says that it is 'a town epithalamium such as we may suppose to have been composed and perpetrated in honour of the nuptials of the more noble and wealthy families in Athens. The vulgar town poet is anxious to exhibit his education by imitating and borrowing passages from the most approved lyrical poets, but at the same time reduces all their imagery and expressions to the natural level of his own dulness; thus maintaining a balance of the ludicrous and sublime.'

1731. Ἥρα κ.τ.λ.] V. 1731—36 answered by 1737—1742. Such a bridal as this was that of Zeus and Hera, favoured by Love.

1732. ἡλιβάτων] ὑψηλῶν, ἀβάτων. Schol.

1737. ἀμφιθαλής] 'supremely blest.' of persons it is 'having both parents alive.' It is applied to the gods in Aesch. *Choeph.* 394.

1740. πάροχος] Riding in the same chariot, as bridesman (*παρόνυμφος*).

1743. ἐχάρην κ.τ.λ.] P. thanks them for the song, and calls upon

them to praise the rumblings and thunder of Jove; perhaps some new theatrical thunder got up for the occasion.

1750. *χθόνια β.*] 'deep rumbling, subterraneous thunders,' the *βροντήματα χθόνια* of Aesch. *Prom. Vinct.* 993, as well as those above that come with rain, *δμβροφόροι*. These all belong to Peisthetaerus now, through his wife Basilea. *ἴδε*, Peisthetaerus.

1752. *διὰ σέ]* 'through you,' *i.e.* the *ἔγχος πυρόφρον*, lightning, etc. But P. has not won his position and wife by the thunder, but rather gets the thunder as a dowry with his wife. Meineke reads *ἴτα δὲ πάντα* 'and holds all the attributes of Zeus and Basilea, associate of Zeus.'

1755. *ἔπειθε]* They go off the stage in bridal procession, led by P. and Basilea, who join arms or wings. *ἔπ. γ.* 'follow the wedding,' *i.e.* 'follow and form the wedding procession.'

1762. *κουφιώ]* P. will support and lighten his fair partner by his stronger arm.

1764. *τῆρελλα]* *μίμησις φωνῆς κρούματος αὐλοῦ*, Schol. An imitation of a stringed instrument's twang, according to L. and S. and Paley in his preface to translation of Pindar. It is joined with *καλλιτικός* in *Ach.* 1227, and by Archilochus, who first uses it.

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